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" Neque in bonâ ſegete nullum eſſe ſpicum nequam, neque in malâ, non aliquod bonum." VARRO.

The beſt harveſt produces ſome bad ears, and the worſt is not without a ſhare of good.

ART. I. *Travels through Sweden, Finland, and Lapland, to the North Cape, in the Years* 1798 *and* 1799. *By Joſeph Acerbi. Two Volumes.* 4to. 3l. 3s. Mawman. 1802.

A JOURNEY through the countries mentioned in this title-page, countries which, though neither unexplored nor unknown, yet retain enough of novelty in them to intereſt the beſt feelings of the man of taſte and ſcience, could not but be welcomed by us with complacency. We recollected the pleaſure with which we accompanied the adventurous Linnæus, who grows poetical in his deſcriptions of the lakes and mountains of Lapland; we recalled the Ruſſian and Siberian journies of Pallas, and the general Northern View of our countryman Mr. Coxe; and we thought it an enquiry of ſome curioſity, how the terrific grandeur of theſe arctic regions would impreſs the mind of a traveller who had been nurſed amidſt the natural and artificial beauties of Italy.

The Dedication to the author's father, at once dutiful, manly, and affectionate, is followed by a ſhort Preface, in which we were peculiarly ſtruck by the following paſſage.

" The firſt part of theſe Travels, written for the gratification of a ſmall circle, who were curious to learn the preſent ſtate of arts, ſciences, and manners in Sweden, contains an account of circumſtances too bold, perhaps, to meet the public eye. But to have re-compoſed and ſoftened it; by the ſuppreſſion of ſome particulars, however perſonally prudent for the author, would have been to withhold from the reader a juſt and accurate idea of the ſtate of facts. It was incumbent upon him to ſacrifice all inferior conſiderations to a reſpect for the public and for truth." Pref. p. viii.

The aſſumption that his ideas of the ſtate of facts *were juſt and accurate*, ſeemed to argue a degree of confidence in a young traveller (for this work, he tells his father, " is the firſt fruit of his education") not altogether irreprehenſible; and we were convinced, long before we reached the end of the firſt volume, not that the circumſtances were " too bold to meet the public eye," (for this is a phraſe we do not wiſh to underſtand) but that they were either ſo doubtful, or ſo incorrect, that the writer, in his own words, would have done better to *re-compoſe and ſoften them.*

It appears that Mr. Acerbi made this journey accompanied by Colonel Skiöldebrand. This gentleman, who is thruſt completely into the back ground, and whoſe name ſeldom occurs, is however a Swede of high worth and great ability. In the interval which has elapſed ſince the appearance of the preſent Travels, Colonel Skiöldebrand has publiſhed his account of the expedition, under the title of a Picturesque Journey to the North Cape. This has not yet fallen under our inſpection; but we have ſeen a ſmall pamphlet attached to it, in which the Colonel anticipates our office, and becomes the reviewer of his companion's publication, to which we now return; premiſing only, that we ſhall, as oft as we ſee occaſion, avail ourſelves of the Colonel's ſtrictures.

The author begins with a few remarks on the partiality and inaccuracy of tranſlators, in which there is much to praiſe; though, when he deſcends to particulars, he evinces no ſlight ſymptoms of the ſame qualities.

" Thus, when a Swede ſmiles at Mr. Coxe's repreſenting Walmerland as a moſt delightful country, beautifully interſperſed and variegated with lakes, charming vales and well cultivated fields, we think him juſtified in differing from that gentleman's deſcription; and admit that, on the contrary, it is a dreary and unpleaſant tract, diverſified only by naked rocks and barren hills." P. 4.

Mr. Acerbi is generally unfortunate in his encounters with Mr. Coxe. We are not aware of any Swede that ſmiles at his deſcription; but we know ſeveral travellers, both foreigners and Engliſhmen, who have gone over the ſame ground, and who

who turn with contempt from Mr. Acerbi. This paſſage, we ſee, is alſo noted by Colonel Skiöldebrand, who bears irrefragable teſtimony to the accuracy of Mr. Coxe; and ſubjoins, that "the number of handſome country houſes, villas of the nobility, and very extenſive iron-works, which embelliſh and diverſify this diſtrict, prove that it has ſomething beſides *naked rocks and barren hills*, or, in the words of the former traveller, that it has well-cultivated fields, woods, and rivers."

The delicacy and diſtreſs of Mr. Acerbi at the untractable diſpoſition of the Swediſh horſes are truly ridiculous. "They underſtand only the Swediſh ſounds"! Probably the horſes of Italy may boaſt a more liberal education; but, generally ſpeaking, thoſe uſeful brutes know but one language. This, however, is not the worſt; for the perverſe drivers ſeem in a league with their cattle to torment Italian travellers.

"The ſame ſound that is uſed in Italy to quicken the horſes' pace, is employed in Sweden for the purpoſe of making them halt: and it often happened that, when we were aſcending ſome ſteep hill, we uttered that or a ſimilar ſound, to encourage the horſes; when, to our great diſappointment, they ſtopped ſhort inſtantaneouſly. We then had to blame ourſelves for forgetting the idiom of the Swediſh language." P. 9.

The *idiom* of the Swediſh language! Nay, if the animals be ſuch proficients in grammar, as to judge of idioms, we cannot avoid thinking, that Mr. Acerbi has been a little too ſevere in his animadverſions upon their literary attainments.

In his road to Gothenburg, Mr. Acerbi paſſes through Warberg, a ſmall village, with a fortreſs, ſituated on the edge of the ſea. Here the Swediſh government confined the famous general Peckling; and here the traveller finds an opportunity of introducing one of thoſe ſilly goſſipping ſtories which ſo frequently degrade his pages. How this famous general "formed a reſolution to execute a ſtratagem for ſtarving the little town of Warberg;" how "one morning early he bought up all the proviſions in the market-place," &c. &c. Idle chat, that would ſcarcely be tolerated in a country ale-houſe.

Mr. A. who is a critic as well as a traveller, takes upon himſelf, in this place, to reprehend the author of the Life of Catherine II. after ſaying that Peckling was confined in the caſtle of Gripſholm. "This," he ſubjoins, "is a miſtake; for the caſtle of Gripſholm is utterly uninhabitable, having neither roof nor caſements." P. 11. A repreſentation ſo different from that of Coxe ſomewhat ſtartled us; and, upon turning to the remarks of Mr. Acerbi's fellow-traveller upon

theſe volumes, we were confirmed in our ſuſpicions, that it was made at random. "Gripſholm," ſays the Colonel, "is a royal ſeat, kept in the moſt excellent order. Guſtavus III. who had embelliſhed it with the greateſt care and magnificence, uſed to make it his favourite winter reſidence." So much for the unrooſed, unwindowed caſtle of Gripſholm!

From Warberg, Mr. A. proceeds to Gothenburg, of which he gives the following deſcription, with which we confeſs ourſelves to have been much pleaſed.

"Gothenburg is the ſecond city of the kingdom. Its environs are almoſt every where naked, barren, and dreary. They preſent an uniform ſcene of ſmall eminences of black rock, where nature cannot by any power of art be forced to produce vegetation. The harbour exhibits a ſimilar confuſion of rocks not more pleaſing to the eye, and ſome little craggy iſles of a rugged and forbidden aſpect. As to the interior of the town, it reſembles in ſome reſpects the towns of Holland, having canals, with rows of trees along their margins, regularly cut or clipped in the Dutch faſhion. The inhabitants of this place are in a ſtate of conſtant emulation with thoſe of the capital, in commerce as well as in their mode of life, their faſhions, and every ſpecies of luxury. I have been aſſured by ſeveral perſons that one may live more agreeably at Gothenburg than at Stockholm. To a ſtranger who delights in ſociety, it certainly affords opportunities of following his inclination without formality or reſtraint. The ladies of Gothenburg are celebrated for their amiable diſpoſitions, their beauty, their ſociability, and their accompliſhments. They employ much of their time in the cultivation of languages and the arts, particularly that of muſic. They poſſeſs in a very high degree all the qualifications that form an amiable, accompliſhed, and intereſting woman. The population of this town is about fifteen thouſand. The ſuburbs are ſituated on riſing ground, and are occupied principally by ſeafaring people belonging to merchantmen, the Eaſt India Company, and ſeveral ſhips of war ſtationed in the harbour." P. 13.

The canal of Trolhätta next engages Mr. Acerbi's attention. This has been ſo fully and ſo frequently deſcribed, that nothing of a very intereſting nature can be expected on it at preſent; yet what is ſaid of it in theſe Travels is not devoid of novelty or merit. At Trolhätta, Mr. Acerbi finds one of thoſe Albums,—blank books, which are kept on the continent by the maſters of mines, canals, muſeums, &c. to receive the ſcrawls which deliberate vanity, careleſs indifference, and ſometimes ſportive miſchief, may deign to furniſh. This worthleſs farrago, which is every where laughed at, and every where beginning to be exploded, Mr. A. calls, "one of the moſt curious miſcellanies any where to be ſeen, and, in his mind, of more value than many other books, for the light it throws on the ſubject of human nature." P. 24. He gives us

ſeveral

ſeveral extracts from it, of which one is by an Engliſhman, and truly worthy of commemoration. "What will you have us ſay?" Mr. Acerbi does not forget to throw in his mite; but—ſee the fallacy of truſting to future fame! "Returning to that place in 1800, the inſcription I had left in 1799 was not to be found. The reaſon why it had been implicated in the ſame fate with others, and torn out, I am wholly at a loſs to imagine." P. 26. We really pity his caſe, and think it peculiarly hard; for, as he immediately ſubjoins,

"I do not recollect the very words, but I am certain that there was nothing in the ſentiments that could be juſt matter of offence to any body." P. 26.

Leſt, however, the world ſhall not be inclined to take this important fact upon a bare aſſertion, Mr. Acerbi ſets himſelf to recollect what he actually did ſay. Unfortunately for hiſtory, the words are loſt; the ſubſtance, however, remains; and this it is.

"What I ſaid was to this effect: that the cataracts and works at Trolhätta were objects which abundantly compenſated to two Italian travellers the want of any thing curious in the ſouthern parts of Sweden, and which could make them forget the beauties of their native country." Ib.

In the journey from Trolhätta to Stockholm, Mr. A. makes ſome remarks on the agriculture of the ſouth of Sweden; which ſeem hazarded without much reflection, or indeed acquaintance with the ſubject. He attributes the ſterility of the ſoil to the deſtruction of the woods! and he adds, that "traces of furrows, now overgrown with moſs, are not only to be found on the brows of hills in the north of England, but in Sweden, Norway, *and even Iceland.*" Certainly Mr. A. is no proficient in the geology of this latter country.

Before his arrival at the capital, the traveller takes occaſion to introduce another of his ſilly tales. We have heard of a wind called Cecias, which has the ſingular property of attracting clouds; Mr. A. appears to have the faculty of drawing round him every idle goſſip. If his book ſhould ever attain a ſecond edition, we ſeriouſly adviſe him to omit the ribaldry "on the laſt ſtage or poſt-houſe, called Pithia;" he will not find an admirer the leſs for it.

"In order to form an idea of the romantic poſition of Stockholm, it will be well to caſt a look over the accompanying map." P. 35. We followed Mr. Acerbi's recommendation; and were more at a loſs than before. Such a map, we believe, never accompanied a book of travels: the engraver ſeems to have taken the firſt chart of the country he could

could find; and, to prevent all poſſibility of information, to have eraſed from it almoſt every name of city, lake, and river!

The deſcription of Stockholm is given at great length. Much of it is entitled to our commendation, and not a little to our moſt ſerious reprehenſion. We ſpeak not of the local miſtakes into which ſtrangers, who write faſter than they obſerve, may eaſily fall; but of thoſe ſallies of ill manners, injuſtice, and illiberality, we had almoſt ſaid ſcurrility, with which he inſults this moſt hoſpitable and gallant people.

The Swedes, we underſtand, ſmile at Mr. Acerbi's topography of the capital: his chronology is ſtill more ridiculous.

"It is here," he ſays, (the iſle of Blaſius) "that the faction of the Hats, which was in favour of king Albrecht, in 1389, committed the horrid cruelty of burning alive two hundred Swedes. The party in oppoſition to the Hats, as is well known, were the Caps; becauſe they wore this article of dreſs, which was conſidered as the patriotic diſtinction of the nation." P. 36.

Here is only an anachroniſm of 350 years! The faction of Albert took place in 1389; but the two parties known by the names of the Hats and the Caps originated only in 1738, and continued to divide Sweden till the revolution of 1772. Theſe, however, did not burn one another.

The winter in which Mr. A. reſided at Stockholm ſeems to have been unuſually ſevere: the following proof of it is one of the moſt curious we ever read.

"In the winter 1790, I beheld at Stockholm a ſpectacle of a very uncommon nature, and ſuch as I never, in all probability, ſhall ſee a ſecond time. It was a ſugar-houſe on fire in the ſuburb, on the ſouth ſide of the city. The accident being announced by the diſcharge of cannon, all the fire engines were immediately hurried to the aid of the owners. The ſeverity of that winter was ſo great, that there was not a ſingle ſpot near, where the water was not frozen to the depth of a yard from the ſurface. It was neceſſary to break the ice with hatchets and hammers, and to draw up the water as from a well. Immediately on filling the caſks, they were obliged to carry them off with all poſſible ſpeed, leſt the water ſhould be congealed, as in fact about a third part of it was by the time it could be brought to the place where it was wanted. In order to prevent it as much as poſſible from freezing, they conſtantly kept ſtirring it about with a ſtick; but even this operation had only a partial effect. At laſt, by the united power of many engines, which launched forth a great maſs of water, the fire was got under, after deſtroying only the roof, the houſe itſelf being very little damaged. It was in the upper ſtories of the building that the ſtock of ſugar was depoſited; there were alſo many veſſels full of treacle, which being broken by the falling-in of the roof, the juice ran down along the ſides of the walls. The water thrown up to the top of the houſe by

by the engines, and flowing back on the walls, ſtair-caſes, and through the windows, was ſtopped in its downward courſe by the mighty power of the froſt. After the fire was extinguiſhed, the engines continued for ſome time to play, and the water they diſcharged was frozen almoſt the inſtant it came in contact with the walls already covered with ice. Thus a houſe was formed of the moſt extraordinary appearance that it is poſſible to conceive. It was ſo curious an object that every body came to gaze at it as at ſomething wonderful. The whole building, from top to bottom, was incruſtated with a thick coat of ice: the doors and windows were cloſed up, and in order to gain admiſſion it was neceſſary with hammers and hatchets to open a paſſage; they were obliged to cut through the ice another ſtair-caſe, for the purpoſe of aſcending to the upper ſtories. All the rooms, and what remained of the roof, were embelliſhed by long ſtalactites of multifarious ſhapes, and of a yellowiſh colour, compoſed of the treacle and congealed water. This building, contemplated in the light of the ſun, ſeemed to bear ſome analogy to thoſe diamond caſtles that are raiſed by the imaginations of poets. It remained upwards of two months in the ſame ſtate, and was viſited by all the curious. The children in particular had excellent amuſement with it, and contributed not a little to the deſtruction of the enchanted palace, by ſearching for the particles of ſugar, which were found in many places incorporated with the ice." P. 43.

Among the ſummer amuſements of the capital, Mr. Acerbi reckons "boat-races, or what they call regatta." P. 47. There is no ſuch thing in all Sweden; the name itſelf is not known there. Was not Mr. A. in a reverie when he wrote this, ſays Colonel Skiöldebrand; and Venice, or ſome other Italian city, the object of his meditation?

In p. 67, Mr. A. gives a recipe for making the brown bread of Stockholm: it is ſweet, we find, and is made "with the water with which the veſſels in the ſugar-houſes are waſhed; and is the naſtieſt thing poſſible." Naſty, indeed! We can only account for this ridiculous aſſertion, by ſuppoſing that ſome Swede, in the wantonneſs of miſchief, took advantage of the author's credulity, and inſatiable itch of collecting ſtrange ſtories, to impoſe upon him. We will ſtake our credit, that no ſuch method of making family bread was ever heard of at Stockholm, or indeed any where elſe.

Mr. Acerbi treats the Swediſh ladies with very little tenderneſs: the ladies of faſhion are cold and reſerved, and "poſſeſs but a ſmall ſhare of that happy art of ſupporting converſation with the vivacity of the French and Italian ladies." That they ſhould appear ſo to one of Mr. Acerbi's turn of thinking, is perhaps their higheſt praiſe: he allows them, however, to be "very handſome;" and with this, and their habitual modeſty, it is probable that their lovers and huſbands are ſufficiently content,

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But if the ladies of faſhion are allowed to be chaſte, thoſe of the middle and lower ranks are deſcribed as monſters of licentiouſneſs. In the deſcription of them, Mr. Acerbi, or his tranſlator, muſt have raked for language in the annals of a brothel. It is chiefly on this account (for we have yet a few other reaſons) we regret that the author had not given his work to the world in the language in which he wrote it, which we ſuppoſe to be French. The following paſſage, which is the moſt decent we could extract from this ſection, is objectionable on another account. Women who are common to ſeven or eight lovers exact from them in public the ſame marks of reſpect which are paid to ladies of rank and character.

"I have ſeen *officers of diſtinction* ſubmitting to theſe acts of humiliation towards women of the looſeſt conduct, and ſcarcely worthy to belong to the balladiere caſt; for the ſame ladies who require ſo much ceremony in day-light from their ſeveral lovers, will parade the ſtreets when it is dark, and expoſe themſelves to any adventure to gain money!" P. 65.

We will leave Mr. Acerbi here to the chaſtiſement of a ſoldier, and a man of honour. "It requires an effort," ſays Colonel Skiöldebrand, "to preſerve any moderation in this place. Let me only ſay, that I am mortified at this paſſage for two reaſons: firſt, that a man of talents ſhould be capable of advancing ſuch a falſehood; and, ſecondly, as it ſeems to prove a reſolution unalterably taken, never to put his foot in Sweden again."

From the city, Mr. A. proceeds to the court.

"The great formality," he obſerves, "and reſtraint that prevail throughout all the polite circles of Sweden, and which are not baniſhed even by the ſuperabundant luxury of a northern feaſt, and the juſtice which all are inclined to do to it, may without doubt be traced to the court of Stockholm, the moſt formal I believe in Europe; nay, I had nearly ſaid the world: but there is undoubtedly ſtill more of rigid etiquette at the court of Pekin." P. 70.

This is a very generous conceſſion in favour of the court of Stockholm; but Mr. A. immediately adds:

"Thus much we can ſay, that Guſtavus III, who had a very exalted notion of royal dignity and pre eminence, added greatly to the ſtrictneſs of etiquette, though it had already attained to a very conſiderable height." Ib.

To thoſe who recollect that Guſtavus III. the conſtant object of Mr. Acerbi's perſecution, was aſſaſſinated at a public maſquerade, to which all ranks were admitted, this may ſeem an extraordinary aſſertion. The fact, however, is, that the direct reverſe of what this author ſo confidently ſtates is the real truth; and that no court in Europe mixes ſo familiarly

with the people. When he ſpeaks of the etiquette obſerved at the King's private dinners, he only ſhows his own ignorance or inſignificance; ſince, if he could have procured admiſſion to the Saxon, or any other German court, he would have witneſſed the ſame ceremonies in every circumſtance. Indeed Mr. A. contradicts himſelf, in the groſſeſt manner, within a few pages; and gives ſuch numerous inſtances of the kindneſs, familiarity, and condeſcenſion of the Swediſh court, in their conſtant intercourſe with their ſubjects, as might be ſought for elſewhere in vain.

The fifth chapter (for the work is divided into chapters) is principally occupied with the character and conduct of Guſtavus III. to whom, as we have juſt obſerved, Mr. A. is extremely hoſtile. It may reaſonably excite curioſity in our readers, to know what part of either could call forth the indignation of an Italian. It is eaſily told. Mr. Acerbi, though an Italian in head, is a Frenchman in heart; and blindly, we may add ſtupidly, devoted to the intereſts of that over-bearing republic. Guſtavus, as is well known, was aſſaſſinated by a partizan of France, as he was meditating an armament againſt her; and his death has not ſufficiently appeaſed the rancour with which this traveller purſues his memory.

We undoubtedly ſee the character of this monarch in a very different light; though we feel no temptation to enter the liſts in his defence with Mr. Acerbi, who, to the groſſeſt partiality, joins the moſt ſcandalous ignorance of the actions which he ventures to reprobate.

> Ye Gods! annihilate but time and ſpace,
> And make two lovers happy,

was thought, in its time, to be a pretty modeſt requeſt. Mr. Acerbi thinks nothing of it; he doubts, among other things, whether Guſtavus, "had it been in his power, would not have preferred the gratification of his own ambition to the intereſts of his country, becauſe a peace between the Ruſſians and Turks was *unavoidably* FOLLOWED by an accommodation between the Ruſſians and the Swedes." P. 83. Nothing can be ſo clear; and indeed, let a man but name his dates, and fabricate his facts, and he may do wonders. What a pity it is, that our duty as reviewers compels us to deſtroy this admirable ſuggeſtion, by informing Mr. A. that he has paſſed over an interval of ſeventeen months, and put the laſt firſt and the firſt laſt! The peace of Yaſſy was ſigned on the 9th of January, 1792; while that of Verell, which ſo "*unavoidably* followed" it, was ſigned on the 14th of Auguſt, 1790, a year and five months before! Mr. Acerbi, as Colonel Skiöldebrand

brand (a writer of a very different deſcription) obſerves, is peculiarly fortunate in his hiſtorical anecdotes!

If we did not know that the terms, "liberty, tyranny," &c. were mere watch-words of a party, and ſignified little, if any thing, more than a hatred of ſubordination, we might be induced to wonder at the calumnies directed againſt Guſtavus III. No monarch, perhaps, loved his people better, or ſerved them more effectually. But Mr. Acerbi is ignorant of the Swediſh Hiſtory. The wars of Charles XII. had exhauſted the country, and his death, without iſſue, threw the government into the hands of a female. The ariſtocracy took advantage of this circumſtance, and the reduced ſtate of the finances, to engroſs in effect the whole government of the country, and render themſelves independent. If they had uſed the power, thus uſurped, for the public advantage, it might have occaſioned leſs regret; but while they tyrannized alike over the monarch and the people, they baſely ſold themſelves to Ruſſia and to France. Guſtavus had ſenſe to feel, and ſpirit to encounter, this ariſtocratic domination, the baſeſt ſurely that ever diſgraced a country. Aſſiſted by the people (a judicious mixture of the peaſantry and the burghers) he executed a plan which he had meditated in ſecreſy and ſilence, and in one day overturned it, to the inexpreſſible delight of every true Swede.

Mr. Acerbi whines moſt piteouſly over this memorable revolution. Till it be reſcinded, he thinks, "we ſhall not hear of any great characters among the nobles of Sweden." P. 88. And his reaſons for it are ſo admirable, and ſo conſiſtent with that furious love of "liberty," that upon all occaſions appears to animate him, that they ſhall be given in his own words.

"The ancient ſenate, it is true, was corrupt, venal, and ever ready to ſell itſelf to the higheſt bidder: but ſtill, even in that very diſpoſition to venality was contained an incentive to the acquirement of qualities and accompliſhments that might lead to diſtinction. FRANCE AND RUSSIA PURCHASED THE MEN OF ABILITIES IN THE SENATE AT NO SMALL PRICE; the others were overlooked and diſregarded"!!!

It would be endleſs to notice the contradictions into which the writer's abſurd prejudices againſt Guſtavus have precipitated him: in p. 85, we find that this monarch "patronized ſcience;" in p. 86, we learn "that he was ſo far from patronizing ſcience, that he treated it with neglect, if not contempt;" to prove this, we are then told, that "he ſought to be ſurrounded with the ſplendour of literature and the arts, and ſtudied in all things to appear a great and munificent King"! Again, "he extended a high degree of favour to

poets, muſicians, and, above all, to painters; he inſtituted ſocieties, and patronized learning." Well, but ſurely all this proves ſomething in his favour? No: he did not "promote theſe things from a pure motive." Who conſtituted Mr. Acerbi a judge of the human heart, we are not informed; but we cannot avoid remarking, that his vague attempts to injure the character of Guſtavus, ſtrongly reminded us of the altercation of Maſter Froth and the Conſtable, in Meaſure for Meaſure; and we muſt therefore addreſs him in the words of Eſcalus: "Truly, Traveller, becauſe he hath ſome offences that thou wouldſt diſcover *if thou couldſt*, let him continue in his courſes 'till thou knoweſt what they are."

The Duke of Sudermania, who, as regent, ſucceeded Guſtavus, and followed the politics of France, is a favourite with Mr. Acerbi, whoſe ideas of neutrality, where that country is concerned, are almoſt as correct as thoſe he entertains of liberty. "The Duke remained *neutral*, and *cultivated a connection* with France"! P. 88. The preſent King, whoſe *neutrality* is not altogether ſo much in favour of that country, is groſsly inſulted by our traveller; but we leave his defence to others.

Reprehenſible as we have hitherto conſidered Mr. Acerbi's ſtrictures on the Swedes to be, what follows is infinitely more ſo, and worthy of the reader's moſt ſerious indignation. He has taken advantage of the hoſpitality with which he was treated at Stockholm, to collect the NAMES of the literati who compoſe the different academies of that capital, and with a freedom which no intimacy could juſtify, no information warrant, and no degree of hoſtility excuſe, has given them to the world, with all the mean and malignant obſervations, which his paſſion for ſcandalous anecdotes enabled him to collect among rivals and perſonal enemies. In many inſtances, he has betrayed private confidence, and in all abuſed it. With a few extracts from this part, we ſhall cloſe our examination of Mr. Acerbi for the preſent month.

Academy of Belles-Lettres.

"Count Sparre. This is the gentleman who, *as is ſaid*, believes that he ſhall mount up to heaven, like Elijah; a circumſtance which places his intelligence in an unfavourable light." P. 103. He is the ſubject of no bad epigram, compriſed in "four Swediſh verſes." We apprehend, that ſome miſchievous Swede has taken advantage of the author's total ignorance of the language, to raiſe a laugh at his expence. The reader, however, ſhall have the epigram.

"There is a box in the opera houſe called *œil de bœuf*, or *ox's eye*, in which Count Sparre ſometimes ſat. It is on this point that the epigram turns. Its import is this:—"Mathematicians have aſſumed

as a maxim, that the whole is greater than a part; but Count Sparre, ſeated in an *ox's eye*, demonſtrates that a part may be greater than the whole"! P. 103.

Is'n't it very droll? Now we are on the ſubject, we will produce another ſpecimen of Mr. Acerbi's taſte for the facetious.

"When Count Fleming took his ſeat among the Swediſh academicians, a *wag* obſerved, that their number amounted now to juſt 170. How ſo? it was aſked. Becauſe, replied he, when a cypher is *added* to the number 17, the amount is 170"! P. 107.

This is *waggery* indeed! We apprehend, however, that if Mr. Acerbi will *add* a cypher to 17 livres (and in the chambers of the Temple he has full leiſure to make the experiment) he will find the total ſomewhat ſhort of 170. Why will he attempt to retail jokes, which, when he heard, he did not underſtand?

"Mr. Adlerbeth,—he has publiſhed ſome *wretched* tragedies." Theſe tragedies are much admired in Sweden: they have never been tranſlated, and Mr. Acerbi, who probably knows them not by name, is ſufficiently raſh in decrying them. "Count Deïben, Mr. Liden, Mr. Boten," &c. All theſe were dead long before Mr. Acerbi viſited Sweden! He has therefore dragged their names from ſome old Directory, or, what is more likely, been played upon as uſual.

"Mr. Gyllenſtolpe,—this man has not written any thing; and *it is commonly ſaid*, that it is for this reaſon that the Swediſh academicans, *out of gratitude*, have admitted him into their number." P. 109.

"Mr. Lehnberg, his thoughts are unnatural and farfetched, his ſtyle turgid and bombaſtic:" and this, ſays Col. Skiöldebrand, is ſaid by a man who is utterly incapable of reading a line of him! Mr. Lehnberg (for we owe ſome juſtice to an admirable writer, traduced unfortunately in our language) is diſtinguiſhed above all by the clearneſs, the ſtrength, and the ſimplicity of his ſtyle, the truth and grandeur of his ideas, the brilliancy of his images, and the good taſte which pervades his writings, which are, not as Mr. A. imagines, verſe, but proſe! at leaſt, for the greateſt part of them. "Mr. Torild, has written a Poem on the Paſſions, which diſplays an intimate acquaintance with the human mind, yet *in my judgment* it will not bear a compariſon with the Ode of the Engliſh poet, Collins." P. 109. We are told by Col. Skiöldebrand, that a native muſt be extremely well-verſed in the language, to read this poem, which *ſhows no acquaintance* with *the human mind*, but which is wild, irregular, ſublime,

and

and extravagant; yet Mr. A. who never underſtood three words of Swediſh, affirms, that *in his judgment*, it is not equal to Collins, whom he only knows perhaps through the medium of a French or Italian tranſlator! "Fie!" as Parſon Hugh ſays, "what affectations is this?"

This is the moſt venial part of Mr. Acerbi's ſtrictures. Weak, garrulous, petulant, and malignant, he inſults almoſt every celebrated name with deſpicable calumnies, collected in poſt-houſes, and perhaps worſe receptacles of ignorance and vice. Thunberg, Sparrman, nay, the great Linnæus, appear like drivellers in his pages. But we have done. Our limits will not allow us to counteract the author's gratuitous ſlander, and we muſt therefore leave it to the oblivious contempt, to which its palpable injuſtice has condemned it.

(To be concluded in our next.)

ART. II. *Figures of Moſaic Pavements diſcovered at Horkſtow. By Samuel Lyſons, F. R. S. and D. A. S. Seven Plates.* Royal Folio, with Letter-preſs. 3l. 3s. White. 1802.

OUR readers probably have not forgotten the magnificent work of this author, on the Roman Antiquities diſcovered at Woodcheſter, in the county of Glouceſter*. They who gave credit to our report, or, ſtill more certainly, they who ſaw that work, would be convinced, that few perſons could be better qualified than Mr. S. Lyſons to preſerve theſe remains of Roman magnificence, by means of plates and deſcriptions. The preſent publication is announced as the beginning of a work on the moſt remarkable Roman Antiquities in Great Britain, which it is purpoſed to repreſent in the ſame ſtyle, under the title of RELIQUIÆ ROMANÆ. Theſe delineations are to be publiſhed in ſeparate Parts, four of which will make a volume, having a general Title-page and Table of Contents. The ſecond Part is to conſiſt of fourteen Plates, on the Roman Antiquities diſcovered at Bath, which we have mentioned on other occaſions. The third Part will contain ten Plates, repreſenting ſeveral Moſaic Pavements, diſcovered near Frampton, in Dorſetſhire, coloured after the originals. Mr. L. does not intend to confine himſelf to antiquities which

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* See Brit. Crit. vol. xi. p. 1.

have

have not been publiſhed before. Theſe, however, will be firſt given, and thoſe which have already appeared will be afterwards introduced.

The village of Horkſtow, ſituated near the northern extremity of Lincolnſhire, ſtands within ſight of the Humber, and the Yorkſhire coaſt. The great Roman road from Lincoln to the Humber paſſes within three miles of the place*, and the neighbourhood is remarkable for Roman antiquities. In this ſituation, and in a field adjoining to the garden of Horkſtow Hall, the ſeat of Admiral Shirley, the Moſaic pavement was found which is the ſubject of this work. It was diſcovered, in 1796, by labourers, who were employed in making a kitchen-garden, about three feet below the ſurface of the ground. Roman coins had been found, ſeveral years before, near this ſpot.

The firſt Plate is a coloured landſcape, giving a view from Horkſtow Hall. It marks the ſituation of the pavement; and, in the diſtance, ſhows the river Humber, and the Yorkſhire coaſt, oppoſite to Wintringham and Ferriby ſluice. The view, though not bold, is pleaſing. The ſecond Plate contains a Map of the neighbourhood of Horkſtow, pointing out the ſituation of the principal places where Roman antiquities have been diſcovered. The omiſſion of Broughton, at leaſt in the copy before us, is a material fault. Within the Map, on a larger ſcale, is a plan of the houſe and grounds of Horkſtow Hall. Here alſo the deſcription and the plate do not ſeem exactly to agree; for we are told in the former, that at C was the fragment of another pavement; but, in the delineation, it is ſo united with that at B, that there is hardly room for a ſlight partition between the two, and it appears rather as a collateral part of the ſame pavement, than another entirely diſtinct from it. Perhaps there was ſome ſeparation between the two, or remains of a wall which are not expreſſed in the engraving. The deſign of the pavement at B, ſeems undoubtedly to be complete in itſelf. The general conſtruction of this pavement is thus deſcribed:

"This pavement is compoſed of teſſeræ, for the moſt part cubes of about half an inch, of different colours, red, white, bluiſh-grey, dark blue, and ſeveral ſhades of brown. The red, the dark blue, and the brown, are of a compoſition; the grey and white are natural produc-

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* Mr. Lyſons ſays four; but by the ſcale on his own Map, Plate II. it is very little more than two miles: nor is it more on other Maps. *Brough*, No. 6, is omitted. It ſhould, in fact, be *Broughton*; between Santon and Hibalſtow.

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tions, the former being a kind of ſlate, and the latter of a hard calcareous ſubſtance called *calk*, found near the ſpot. They are laid in mortar, on a ſtratum of coarſe terras, about ſix inches thick, beneath which is a ſtratum of coarſe rubbiſh; but this pavement does not appear to have had the ſame regular ſtrata which uſually occur in other works of the ſame kind in this country; nor was there any appearance of ſubterraneous flues. Very ſlight traces of the walls remain round the pavement*, only a ſmall portion of the foundation being now left, from which theſe walls appear to have been formed of flint and calk, and to have been about two feet ſix inches wide." P. 2.

The Plates 3, 4, and 5, repreſent the three principal compartments of this great pavement, the extreme dimenſions of which appear, by the ſcale, to have been about 70 feet by rather leſs than 30. The two collateral pavements together would give a better proportion, as they would be about 70 by 50. The deſign of this pavement, as to its compartments, figures, and borders, is extremely elegant; but the execution of the parts which required drawing is very indifferent, from which Mr. L. rightly concludes, that it muſt have been the work of a late age. " It is not indeed improbable," he adds, " that it might have been reſtored from a more ancient one fallen to decay." What it would have been, if executed by good artiſts, is ſhown in a ſatisfactory manner in Plate 6, where Mr. Smirke has given the whole of it, with the deficient parts reſtored from the beſt founded conjectures, and with the advantage of correct and elegant drawing in the figures. Plate 7, repreſents a ſmall fragment found in another place, nearer the houſe, with a piece of ſculpture repreſenting military trophies, rudely cut in alabaſter.

The preſent work, from the inferior nature of the ſubject, is much leſs intereſting than the publication relating to Woodcheſter. But the ingenuity of the author is evinced, not only in the plates, but in his remarks upon the antique deſigns; and the public will doubtleſs encourage the continuation of a work ſo well calculated to give a correct idea of the remains of Roman art and magnificence ſtill preſerved in Britain.

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* This may poſſibly account for the appearance noticed above. *Rev.*

ART. III. *The true Churchman aſcertained; or an Apology for thoſe of the regular Clergy of the Eſtabliſhment, who are ſometimes called Evangelical Miniſters: occaſioned by ſeveral modern Publications. By John Overton, A. B.* 8vo. 422 pp. 8s. Mawman. 1801.

THE principles of Chriſtianity are all contained in the Scriptures of the Old and New Teſtaments; but, in theſe Scriptures, they are not ſtated in a ſyſtematic form. It was found expedient, therefore, even in the days of the Apoſtles, to compile ſhort ſummaries of the faith, to which every Biſhop, on his receiving the paſtoral care of a church, was to declare his aſſent; and, in conformity to which, he was to inſtruct his people. This ſeems evident, from St. Paul's thanking God that the Roman converts had "obeyed from the heart that *form of doctrine* which was delivered to them*," as well as from his exhorting Timothy to "hold faſt the *form of ſound words* which he had heard; and to commit the ſame to faithful men, who ſhould be able to teach others alſo†."

The articles of thoſe creeds, for ſuch they were, ſeem, for many years, to have been few in number, and of eaſy comprehenſion. The immediate ſucceſſors of the Apoſtles were not corrupted by a vain and ſubtle philoſophy. They aimed not at being wiſe above what is written; and they contented themſelves with expreſſing ſcripture truths in ſcripture language.

The earlieſt ſummary of the faith which has come down to us, we believe to be that given by Irenæus; who ſays‡, that

"the church, which was diſperſed through all the world, even to the ends of the earth, by the Apoſtles and their diſciples, received that faith, which profeſſeth to believe in one God, the Father Almighty, the maker of heaven and earth; the ſea, and all things which are therein; and in one Jeſus Chriſt, the Son of God, who became incarnate for our ſalvation; and in the Holy Ghoſt, who preached by the prophets the diſpenſations of God, and the coming of our Lord, Chriſt Jeſus, his generation of a virgin, his paſſion, his reſurrection from the dead, and his aſcenſion to heaven in the fleſh, and his coming again from heaven in the glory of his Father, to ſum up all things, and to raiſe again from the dead all the fleſh of mankind; that ſo to Chriſt Jeſus, our *Lord and God, and Saviour and King* (τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ) according to the good pleaſure of the inviſible Father, every knee may bow of things in heaven, and things

* Rom. vi. 17.
† 2 Tim. i. 17; and ii. 2.
‡ Adverſ. Hæreſ. Lib. i. C. 2.

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in earth, and things under the earth; and every tongue may confeſs unto him, and he may in all things do righteous judgment, by dooming ſpiritual wickedneſſes, and the angels who tranſgreſſed, and turned apoſtates, together with all impious, unjuſt, unrighteous, and blaſphemous perſons to eternal fire, and by giving life, immortality, and eternal glory, to all juſt and righteous perſons, who keep his commandments, and abide in his love, ſome from the beginning (of their Chriſtian profeſſion) and others by returning to him after they have tranſgreſſed."

In this illuſtrious teſtimony to the Nicene faith, no article is introduced, which is not clearly revealed in Holy Scripture: no metaphyſical dogmas are aſſerted reſpecting *fate*, the *origin of evil*, or the *ſtate of the human ſoul when ſeparated from the body*. The hopes expreſſed of future happineſs, are made to reſt on the reſurrection of the dead; and every man is taught to look for the pardon of his own ſins, provided he repent of them, without perplexing himſelf with the enquiry how ſin firſt came into the world.

The ſummaries of faith, however, did not long remain in this ſcriptural ſimplicity. Numbers of converts were gradually made from the various ſects of heathen philoſophy; and thoſe men introduced into the church, and blended with the doctrines of revelation, many intricate queſtions, which they had been accuſtomed to agitate with vehemence in the ſchools. The Stoics and Epicureans conſidered the freedom of the human will as πρᾶγμα ἀνυπόστατον, and ſome of them contended, that even the Gods themſelves were ſubject to fate; while the purer theiſts, ſuch as the Platoniſts and Peripatetics, perplexed themſelves with vain attempts to find a ſatisfactory anſwer to the queſtion πόθεν τὸ κάκον?

What philoſophy could not furniſh, the Chriſtian Platoniſts fancied that they had found in the Moſaic hiſtory of the fall of our firſt parents, which, however, many of them conſidered as an allegorical account of a pre-exiſtent ſtate of the ſoul, and which, interpreted in any ſenſe that the words will bear, certainly furniſhes no ſolution to the queſtion which was *agitated in the ſchools*, concerning the origin of moral evil. With reſpect to fate, the Scriptures ſo obviouſly aſſert the ſovereignty and freedom of God, that in them the Stoical opinions received no countenance; but all, who were accuſtomed to deny the liberty of the human will, found, as they imagined, their philoſophic doctrines confirmed by the authority of Moſes, and of the Apoſtle of the Gentiles.

For the firſt four centuries theſe metaphyſical queſtions ſeem to have given little diſturbance to the Catholic Church. During that period it was the univerſal belief, that "as in

Adam all die, even in Chriſt ſhall all be made alive;" that our firſt parents were, in Paradiſe, endowed with the graces of the Holy Spirit, to enable them to acquire habits and diſpoſitions ſuited to the ſociety of heaven, to which they were in due time to be tranſlated without taſting death; and that thoſe graces were forfeited when immortality was forfeited, becauſe they were not neceſſary to the mere animal life, which was to be terminated on earth.

That ſuch was the doctrine of the primitive Church reſpecting the ſtate of man in the terreſtrial Paradiſe, and the conſequences of his fall from that ſtate, Biſhop Bull has completely proved * by the teſtimonies of *Juſtin Martyr*, *Tatian*, *Irenæus*, *Theophilus* of Antioch, *Clemens Alexandrinus*, *Tertullian*, *Cyprian*, and *Athanaſius*; and the doctrine ſeems evidently to have its foundation in Holy Scripture†. It does not appear, however, that thoſe early writers drew any compariſon between the *natural* powers of Adam and thoſe of his poſterity, or perplexed themſelves with uſeleſs enquiries how his guilt could be imputed to them. As they thought the graces of the Holy Spirit neceſſary to the firſt man before his fall, they thought them equally neceſſary to his deſcendants as ſoon as they were reſtored to life and immortality; and they believed that thoſe graces were, in conſequence of the ſacrifice of Chriſt, who was "the lamb ſlain from the foundation of the world," beſtowed freely in ſuch a meaſure as to enable mankind to fulfil the duties required of them. That a man could *merit* any thing of his Maker entered not into their imaginations; but they believed that the practice of piety and virtue was enjoined to him, becauſe, without the habits and diſpoſitions reſulting from ſuch practice, he could not be fit to aſſociate with angels and archangels, and all the company of heaven; and they exhorted ſinners to repent of their ſins, and hope for pardon only through the Croſs of Chriſt.

In thoſe early days this was deemed *evangelical* preaching, which was not then, as now, blended with abſtruſe metaphyſical diſquiſitions on the *powers of the human mind*, on the *origin of evil*, and on the *decrees of God*. Theſe diſquiſitions were firſt introduced among the Catholics, by our countryman *Pelagius*, who, in the beginning of the fifth century, broached a new hereſy in the church, and obtained, by his learning and the regularity of his life, many followers.

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* See his Engliſh works, vol. iii.

† Gen. ii. 23, 24, compared with St. Matth. xix. 5; St. Mark, x. 7; and 1. Cor. vi. 16.

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Among other ſtrange notions, he taught that the ſin of Adam affects not his poſterity; that the freedom and powers of the human mind are now equal to thoſe with which Adam was created; that we are ſubjected to temporal death, not for the ſin of our firſt father, but by the neceſſity of nature; that baptiſm is no remedy for original ſin; that by divine grace are meant, in Scripture, the natural powers of reaſon and volition with which we are endowed by God; that by the grace of Chriſt, nothing is to be underſtood but his doctrine and example; that we may repent of our ſins, be converted to God, and diſcharge our duty by our own natural powers, without any ſuch aid from the Holy Ghoſt, as by ſucceeding divines has been called preventing grace; that divine grace, therefore, if admitted, is to be conſidered only as uſeful, but by no means as neceſſary to the Chriſtian life; that men, by their own native powers, may live without ſin, and fulfil the whole law of God; and that men, or at leaſt the greater part of them, are not predeſtinated to eternal life by the *grace* of God, but are juſtified for the *merits* of their own works.

It is no wonder that the impiety, and indeed abſurdity, of ſome of theſe opinions excited a very general alarm; but the hæreſiarch had the addreſs to defend them with ſuch plauſibility as to gain many friends at Rome, and to be afterwards patronized by the Biſhop of Jeruſalem. In the year 416, however, he was condemned by a council of African Biſhops, influenced to that meaſure chiefly by the eloquence and reaſoning of Auguſtine, Biſhop of Hippo; and Innocent, Biſhop of Rome, gave his ſanction to their ſentence. So many biſhops and other guardians of the faith had been foiled by the ſophiſtry of Pelagius, that the victory of Auguſtine was highly prized; and the Weſtern Church, without enquiring particularly into the tendency of ſome of his arguments, haſtily attributed to his writings an authority inferior only, if indeed inferior, to that of the ſacred Scriptures.

In the Eaſtern Church thoſe writings had no ſuch authority; and when men began coolly to examine ſome of the poſitions maintained in them, they loſt ſomething of their credit even in the churches of the weſt. In Britain they are ſaid to have been, from the firſt, much leſs favourably received than on the Continent; but every where oppoſition was ſoon made to the author's doctrines reſpecting *grace*, *original ſin*, and *predeſtination*, which, if not different in themſelves, are undoubtedly expreſſed in language extremely different from any thing to be found in the Catholic writings of the preceding centuries.

The doctrines of Auguſtine, which differ in nothing eſſential from the opinions of the *ſublapſarian Calviniſts*, were thought by many to undermine the foundations of human virtue, and to blaſpheme the attributes of a benevolent God. In his zeal againſt Pelagianiſm, the good Father allows no freedom to the human will; but repreſents every deſcendant of Adam as naturally and *neceſſarily wicked*. This innate corruption, according to him, can be conquered only by *irreſiſtible* grace, which is beſtowed on thoſe, whether many or few, whom God, by an arbitrary decree, had choſen out of the maſs of loſt mankind. The reſt are left in the ſtate into which they had fallen by the ſin of Adam, which he ſeems to think was ſomething very different from the loſs of immortality; though he ſpeaks not ſo explicitly of the deſtination of the wicked as Calvin and ſome of his followers.

Theſe harſh dogmas were diſliked by numbers, and among others by Cæleſtine the Pope; but the works of St. Auguſtine had been haſtily declared by Innocent, as well as by ſeveral provincial ſynods, to contain the doctrines of the church; and they could not afterwards be conſiſtently condemned.

The obnoxious opinions, however, were ably controverted by a variety of writers, who, by the adherents of the Biſhop of Hippo, were denominated Semi-Pelagians; though the doctrines, which they taught, differed in nothing from the doctrines of the church for the firſt four centuries, and were at the utmoſt variance with the arrogant claims of Pelagius. One of the moſt eminent of theſe was *Caſſian*, a native of Athens, who, after proſecuting his ſtudies under St. Chryſoſtom, ſettled as a Monk at Marſeilles, where he was highly eſteemed for his knowledge of Scripture, his acuteneſs, and his eloquence. He admitted *original ſin*, and the neceſſity not only of *aſſiſting* but alſo of *preventing grace*. He contended, however, not very conſiſtently with this, that in moſt men is excited by *nature* a love of truth and virtue, which *precedes* the divine aſſiſtance, and prepares the mind for its reception. He was far from thinking that theſe good diſpoſitions *merited* the grace of God as a *debt*; but he taught that God freely beſtowed his grace on all, in whom he foreſaw them, thus conferring an infinite reward on the firſt tendency towards virtue and religion. Caſſian propagated other opinions abundantly extravagant, and peculiar to himſelf; but in theſe that we have ſtated, he differs in nothing from the moderate Arminians of the preſent day, except in contending for good diſpoſitions in the human mind *previous* to preventing grace.

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His followers became daily more numerous in the church, and kept up the controverſy with the followers of Auguſtine. The Court of Rome ſecretly encouraged the Semi-Pelagians, though it could not openly condemn their opponents; and when diſturbances were excited by thoſe diſputations, the Pope iſſued, from time to time, *bulls* enjoining ſilence on both parties. The Dominicans adopted, in the harſheſt ſenſe, the dogmas of Auguſtine, influenced ſo to do by the authority of *Thomas Aquinas;* the Franciſcans contended for the freedom of the human will, and conditional decrees, becauſe *Duns Scotus*, the great ornament of their order, had denied the extravagant concluſions of *Aquinas;* and the Jeſuits, with many others, not only taught the freedom of the human will, but contended that good works are *meritorious* with God, thus running into the impious abſurdities of Pelagius himſelf.

Such was the ſtate of the controverſies about *grace*, *original ſin*, and the *decrees of God*, when Luther firſt declared war againſt the Church of Rome; and being himſelf a monk of an order which bore the name of St. Auguſtine, he adopted, of courſe, the opinions of that Father. He carried thoſe opinions much further indeed than they ſeem to have been carried by the Biſhop of Hippo, impelled no doubt by the impetuoſity of his own mind, and by his particular enmity to the preaching of indulgences, which depended entirely on the doctrine of *merit*.

When it came to be believed, that "a man may be profitable to God, as he that is wiſe may be profitable unto himſelf," the flatterers of the Court of Rome advanced a ſtep further in abſurdity. They deviſed a ſtorehouſe of *merit* filled with the works of *ſupererogation*, performed by the numberleſs ſaints who had done more than their duty; and placing that ſtore under the management of the Pope, they enabled his Holineſs to transfer part of the merit of thoſe who had done more than was required of them, to ſuch as might chooſe to indulge in the privilege of doing leſs.

All the reformers appear to have abhorred the impious doctrine of *merit*, which is indeed one of the groſſeſt abſurdities, that have ever been conceived by human beings; but they did not all admit *unconditional decrees*, the *mechaniſm of mind*, or the *irreſiſtibility of grace*. On theſe points, Melancthon thought very differently from Luther, though the difference appeared not to his Chriſtian ſpirit of ſufficient importance to break the peace of the church. Undoubtedly, he deemed it ſinful in a man to *profeſs* his belief of what he did *not* believe; but, in his opinion, two men might live in Chriſtian communion with one another, though one of them ſhould be unable

able to reconcile unconditional decrees to the divine juſtice, and the other the contingency of events to the divine preſcience. Such being his opinion, he would of courſe avoid, as much as poſſible, all diſputation reſpecting the *divine decrees*, as a matter with which the great body of Chriſtians has no concern; and, accordingly we find him, in the Augſburg confeſſion, ſaying expreſsly: "Non eſt hic opus diſputationibus de *prædeſtinatione* aut *ſimilibus*. Nam *promiſſio eſt univerſalis*, et nihil detrahit operibus, imo exſuſcitat ad fidem, et vere bona opera."

Among the reformers of our own church, the ſame difference of opinion reſpecting thoſe abſtruſe queſtions may have prevailed, as among the founders of Lutheraniſm. Indeed it ſeems impoſſible to ſuppoſe that ſuch differences did *not* prevail among them. The queſtions agitated between thoſe, who are now ſtyled Calviniſts and Arminians, though they are, moſt improperly, made the teſt of Chriſtian orthodoxy, belong, in fact, to natural religion, and carry the diſputants, who know what they are diſputing about, into the higheſt regions of metaphyſics. It is not conceivable, that, when the language of ſcience was much leſs preciſe than at preſent, our reformers could all have embraced the very ſame opinions, or expreſſed themſelves with the ſame accuracy, when ſpeculating in a ſcience, which even yet is the field of much uſeleſs logomachy.

The reformers too, as they were educated in the Church of Rome, were, doubtleſs, ſome of them *Thomiſts*, and ſome of them *Scotiſts*; and they muſt have been more than men, if they carried not with them, when they left that church, ſome veneration for their reſpective maſters, and ſome of the prejudices of their ſcholaſtic education. But, if they were actuated by the ſpirit which is from above, they could not but perceive, that, as the *Scotiſts* and *Thomiſts* had lived in Chriſtian communion while members of the Church of Rome, ſo the *Calviniſts* and *Anti-Calviniſts*, might live in Chriſtian communion as members of a reformed church, provided both parties ſhould maintain the glory of God, and reject, each the immoral or impious conſequences, which appeared to the other to flow from its peculiar tenets.

If ſuch was the ſpirit of our reformers, like Melancthon they would avoid, as much as poſſible, and even diſcountenance, all controverſy about predeſtination, and ſimilar topics; they would draw up the Liturgy in language, which every Chriſtian, without enquiring into his own election, might make uſe of when imploring forgiveneſs of a placable God; and they would expreſs the Articles, to be ſubſcribed by the clergy, in terms, which, while they ſhould condemn the doctrine of *merit*, and declare

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the abſolute neceſſity of *preventing* as well as *co-operating* grace, might yet leave the ſubſcribers at liberty to receive the decrees of God as conditional or unconditional, according as they ſhould appear to them to be ſet forth in Holy Scripture. Such *muſt* have been the conduct of men circumſtanced as our reformers were, if neither party arrogated to itſelf infallibility; and ſurely he pays no compliment either to the Calviniſts or Anti-Calviniſts among them, who ſuppoſes them capable of claiming to themſelves what they had ſo explicitly refuſed to all other churches*. Reaſoning *a priori* therefore, we ſhould expect the Liturgy and the Catechiſm, compiled by ſuch men, to be expreſſed in language agreeable to the opinions of thoſe humble Arminians, who reject with abhorrence the doctrine of *merit*, and admit the *neceſſity* as well of *preventing* as of *co-operating grace*.

The Liturgy and Catechiſm muſt be ſuited to the underſtandings of the vulgar; but we apprehend that every temperate Calviniſt, will himſelf confeſs the danger of perpetually inculcating on vulgar minds the doctrines of *unconditional decrees*, the *inefficacy of good works*, the *irreſiſtibility of ſaving grace*, and the abſolute *vanity* of their *own endeavours* to "work out their ſalvation with fear and trembling." But if our reformers reaſoned in this way, when they compiled the Liturgy and Catechiſm, we can hardly ſuppoſe that they could mean to make the clergy ſubſcribe to the truth of doctrines, not deemed by themſelves eſſential to the ſalvation of the vulgar. They might judge it expedient to ſtate in the Articles their notions of *grace*, *original ſin*, and *predeſtination*, in terms more directly contrary to the doctrine of *merit*, and the other errors of Pelagius and the Jeſuits, than they had made uſe of in the Catechiſm and Liturgy; but it is not conceivable that they could intend to *contradict* the Catechiſm and the Liturgy in the Articles.

Such is the concluſion to which fair reaſoning from the ſtate of opinions at the reformation, and from the character of our reformers, would lead us; it would lead us to believe, that a confeſſion of faith for the Church of England was drawn up in ſuch terms, as that, while it eſtabliſhes nothing beyond the faith of a moderate Arminian, who admits the neceſſity of preventing and co-operating grace, and rejects the impious doctrine of human merit, it might yet be ſubſcribed by the ſublapſarian Calviniſt; and this we believe to be the fact. Mr. Overton, however, thinks very differently, and contends that none but

* See the 19th and 21ſt Articles.

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thoſe who are called ſometimes *Evangelical Miniſters*, and ſometimes *Methodiſts*, are true Churchmen; becauſe no man can honeſtly ſubſcribe the Thirty-nine Articles, whoſe faith is not *moderately* Calviniſtical. What moderate Calviniſm is, he has not diſtinctly told us; and he ſometimes expreſſes himſelf, on the controverted points, in language to which Limborch himſelf, one of the moſt celebrated Remonſtrants, would hardly have objected.

"Nothing," he ſays, "is further from our purpoſe, than to infer, that the preciſe theological ſyſtem of *John Calvin*, in *all its parts*, and to *its full extent*, was intended to be eſtabliſhed in the Thirty-nine Articles, to the excluſion of every milder ſentiment. We think they have equally failed who have attempted to ſhow this, whether the exaltation, or degradation, of the national confeſſion, has been their object. To ſay the leaſt, our eſtabliſhed forms do not *teach directly* ſeveral doctrines which are contained in Calvin's Inſtitutions. They do not, with this work, affirm that the *fall of Adam* was the effect of a *divine decree:* they do not uſe the language it does, reſpecting the *extent of Chriſt's redemption:* they are ſilent concerning *abſolute reprobation*, which is here taught expreſsly. The authors of theſe forms unqueſtionably built upon *the ſame foundation*, with this celebrated reformer, but they have not carried *the ſuperſtructure* to *the ſame height*. They were aware of *the extremes* to which ſome had proceeded on theſe ſubjects, and of the liability of the doctrines of grace to abuſe; and wiſhed therefore to expreſs themſelves with moderation and caution. They were aware of the inability of the human underſtanding to comprehend the *whole* of the divine plan of procedure towards his creatures; and of courſe, of the difficulties attending the ſubject, when purſued beyond a certain limit. They wiſhed, therefore, in framing a ſtanding public Confeſſion, to decide no further upon theſe deep points than they believed the deciſion of importance, and for which they had the moſt expreſs and certain warrant of Scripture. They knew that, on this ſubject eſpecially, "Eſt modus in rebus," &c. Or, to adopt the more lofty language of inſpiration: they knew in reſpect to the divine procedure in theſe inſtances, *that clouds* and darkneſs are round about him, but that *righteouſneſs and judgment are the habitation of his throne.* They wiſhed unequivocally to teach, that *man's ſalvation is wholly of grace*, but that his *perdition* is of *himſelf;* and neither to make *God the author of ſin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this, they have left to be reſolved on the principle of human ignorance." P. 93.

If this, and this only, be the moderate Calviniſm for which this author and his friends contend, we know not a ſingle divine of any character among thoſe whom they ſtyle Semi-Pelagians, who may not be conſidered as moderate Calviniſts; but this is *not all* for which they contend. Mr. Overton repeatedly aſſures us, that his *true Churchmen* are *Sublapſarian* Calviniſts, and that none, who are *not* Sublapſarian Calviniſts, can

can honeſtly ſubſcribe the Thirty-nine Articles. But if this be ſo, it is a matter of no conſequence, whether our reformers have uſed Calvin's *language* or not, reſpecting "the extent of Chriſt's redemption;" for, as Sublapſarians, they muſt have taught, that God, by an arbitrary decree, elected to life only a *certain number* of the fallen deſcendants of Adam, on whom, and on none elſe, he beſtows the grace of juſtifying faith, neceſſarily productive of good works. If this be their doctrine, we cannot ſurely ſuppoſe them ſo very abſurd as to teach, at the ſame time, that Chriſt's redemption extends to the unhappy remainder of mankind, whom God, at the fall, irreverſibly decreed *not* to redeem.

One great queſtion, therefore, to be determined between Mr. Overton and his opponents, among whom we have the honour to be claſſed, is this: Does the church teach, that Chriſt died only for a *certain number of mankind*, whom God *unconditionally* predeſtinated to life, paſſing by the remainder; and is it on that predeſtinated number alone, that the graces of the Holy Spirit are beſtowed? Mr. Overton ſays that ſhe does teach this, and for the proof of his aſſertion, refers us to her Articles, her Liturgy, and her Homilies.

"The Articles, Homilies, and Liturgy of our church, are three diſtinct ſpecies of writings. They were compoſed at different times, and, in ſome reſpects, for different purpoſes. And yet in point of doctrine, they uniformly breathe the ſame ſpirit, and expreſs themſelves with the ſame degree of force. *No one of them contracts the ideas*, or by any means *leſſens the import of the reſt*; but when *compared with honeſty*, and underſtood according to the common rules of interpreting *written* compoſitions, each *mutually illuſtrates* and confirms the full, and natural ſenſe, of the others. In this light they were uniformly conſidered by the great characters, who received and examined them, at their firſt eſtabliſhment; and whatever may have have been urged to the contrary, from a few *detached paſſages*, he muſt be a very ſuperficial Theologian, who conſiders them *thoroughly*, and does not perceive the ſame *exact harmony* in them now. To the great diſturbance of ſuch divines as Dr. Paley, *the doctrines of the Articles are woven with much induſtry* into her forms of public worſhip." P. 45.

If this circumſtance do indeed diſturb Dr. Paley, a fact which may reaſonably be doubted, we are no ſuch divines as he: for, inſtead of *diſturbing us*, it gives us much ſatisfaction, becauſe it "muſt materially aſſiſt us," as the author obſerves, "in diſcovering the original ſenſe and intention of the whole." We ſhall therefore, on the queſtion before us, *compare*, we truſt *with honeſty*, the Liturgy and Articles; a compariſon the more neceſſary, that it has ſomehow been *forgotten* to be made by this champion of moderate Calviniſm; and, when we meet with two or more paſſages treating of the ſame thing,

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we ſhall take the liberty to "underſtand" the moſt obſcure and ambiguous, if there be any ſuch, by thoſe which are clear and preciſe. This we apprehend to be "according to the common rules of interpreting compoſitions," whether *written*, *printed*, or *ſpoken* as orations, except when the interpreter has ſome object to promote, which he is conſcious will not bear the light of day.

In the addreſs which, at the beginning of the Morning and Evening Prayer, the miniſter makes to the congregation, he prays and beſeeches *all*, "as many as are preſent, to accompany him unto the throne of the heavenly grace, ſaying after him, to the end that they may obtain forgiveneſs of their manifold ſins and wickedneſs, by the infinite goodneſs and mercy of God." What they ſay after him is a general confeſſion of their ſins: after which, he riſes up, and, in the moſt ſolemn manner, declares to them, that "Almighty God, the Father of our Lord Jeſus Chriſt, deſireth *not* the death of a (any) ſinner, but rather that *he may turn from his wickedneſs and live.*" Is this reconcileable to an arbitrary decree, by which *many* ſinners are left in that ſtate of death under which they were brought, by their own tranſgreſſions, and the tranſgreſſion of Adam?

In the Athanaſian Creed, which the church, by adopting it, has made her own, it is ſaid, that Chriſt "ſuffered, not for the ſalvation of a *part* of mankind, but for *our* ſalvation;" which ſurely means, for the ſalvation of *all* by whom that Creed can be repeated; and what is to hinder it from being repeated by all mankind?

In the Litany we are taught to addreſs God the Son as "the Redeemer," not of the elect, but "of the world;" and to beg his *peace* and *mercy*, addreſſing him as "the Lamb of God, that taketh away the ſins of the *world.*" Accordingly, every individual in every congregation, conſidering himſelf as one of thoſe "whom Chriſt hath redeemed with his precious blood," joins in the petition, "Spare *us*, good Lord." We pray likewiſe, "that it may pleaſe our good Lord to bring into the way of truth *all* ſuch as have erred and are deceived," and even to "have mercy upon *all* men." But are not ſuch prayers an impious mockery of God, when offered up by thoſe who believe that he has decreed *not* to bring into the way of truth *all* ſuch as have erred and are deceived, and to have mercy only on a *part* of men?

In the General Thankſgiving, "we bleſs Almighty God, the Father of all mercies, for his ineſtimable love in the redemption of *the world* by our Lord Jeſus Chriſt." In the Collect for the feſtival of the Circumciſion, we are taught to ad-

dreſs Almighty God, as having "made his bleſſed Son to be circumciſed, and obedient to the law," *not* for a *part* of men, choſen by an arbitrary decree out of the miſerable maſs, but for *man* or mankind at large. In the Collect for the Sunday next before Eaſter it is ſaid, that Almighty God "ſent his ſon, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that *all mankind* ſhould follow the example of his great humility;" but this is not true, if part of mankind were *decreed* to remain in the ſtate into which they had been brought by the Devil.

In the third Collect for Good Friday, we thus addreſs our Maker: "O, merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor *wouldeſt the death of a* (any) *ſinner*, but rather that *he ſhould be converted, and live;*" but how dare we make uſe of ſuch language as this, if we believe that there are *many* ſinners whom God has *decreed* neither to be converted nor to live?

In the Communion Service, when we repeat the Nicene Creed, we profeſs our belief "in our Lord Jeſus Chriſt, the only begotten Son of God, who for *us men* (not for ſome *part* of us men) and for our ſalvation, came down from heaven," &c. The Prayer for the whole ſtate of Chriſt's Church militant here on earth begins thus:

"Almighty and everlaſting God, who, by thy holy Apoſtle, haſt taught us to make prayers and ſupplications, and to give thanks for *all* men;" but, if there be a great part of mankind left by an *irreverſible* decree in a ſtate of ſin unto death, this muſt be conſidered as a very ſtrange kind of teaching by him who remembers that St. John hath ſaid, "there is a ſin unto death, I do not ſay that any man ſhall pray for it." In the exhortation at the Communion, the church, by the mouth of the prieſt, enjoins us, "to give humble and hearty thanks, to God the Father, the Son, and the Holy Ghoſt, for the redemption of *the world*, by the death and paſſion of our Saviour Chriſt;" in the proper Preface for Eaſter-day, ſhe calls "Chriſt the very Paſchal Lamb which was offered for us, and hath taken away the *ſin of the world;*" and, in the Prayer of Conſecration, ſhe makes the prieſt ſay, that Chriſt actually "*made*, on the croſs, a full, perfect, and ſufficient ſacrifice, oblation, and *ſatisfaction for the ſins of the whole world.*"

At the end of the Miniſtration of Public Baptiſm of Infants, the church declares, that "it is *certain*, by God's word, that children which are *baptiſed*, dying before they commit actual ſin, are *undoubtedly ſaved.*" Is this the language even of ſublapſarian Calviniſm? No; for the ſame church, by prohibiting the office for the burial of the dead from being "uſed

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for any that die unbaptiſed," has declared, as plainly as words can declare any thing, that it is *not* certain that *unbaptiſed* children are undoubtedly ſaved, and that God's predeſtination of individuals to life is therefore *conditional*.

In the Catechiſm we are taught to ſay, that among the chief things which we learn from the Apoſtles' Creed is, to "believe in God the Son, who hath redeemed us and *all mankind;*" but this is falſe doctrine, if *part* of mankind be *left* in the ſtate into which they were brought by the fall of Adam. In the ſame ſummary of doctrine it is ſaid, that in the Lord's Prayer "we deſire our Lord God and Heavenly Father to ſend his grace unto us and to *all people;*" but this would be an impious deſire in thoſe who believe that, ages before they were born, God had determined *not* to ſend his grace to *all* people.

In the Order for the Viſitation of the Sick, there is a Prayer for a ſick perſon when there appeareth ſmall hope of recovery, in which is the following petition: "Give him unfeigned repentance for all the errors of his life paſt, and ſtedfaſt faith in thy Son Jeſus, that his ſins *may be* done away by thy mercy, and *his pardon ſealed in heaven before he go hence*, and be no more ſeen;" but with what propriety could the church put ſuch petitions as this into the mouths of her clergy, were it her doctrine, that, by an irreverſible and *unconditional* decree, the pardon of all who are to be pardoned was ſealed in heaven before the foundations of the world were laid?

Mr. Overton, as we have obſerved, has forgotten to bring forward theſe paſſages of the Liturgy ſo apparently irreconcileable to the doctrine of *unconditional* election; but, as if he had ſuddenly recollected that they might be brought forward by others, he thus accounts for the church's uſe of ſuch comprehenſive language.

"In a *general* form ſhe uſes *general* expreſſions. She aſſumes not the prerogative of knowing either men's hearts or God's unrevealed appointments. Neceſſarily, therefore, not leſs than in the judgment of charity, on ſome occaſions, ſhe addreſſes *all* as true Chriſtians who *profeſs* to be ſuch. Every child that ſhe has baptiſed, ſhe ſpeaks of as regenerate, as a partaker of the privileges of the goſpel, and as, *in ſome ſenſe*, called to a ſtate of ſalvation. She puts the language of real Chriſtians into the mouth of all her worſhippers. She expreſſes a favourable hope of every perſon whom ſhe inters. While ſhe cannot ſee mens' hearts, and decides not in reſpect to the ſtate of individuals, in the moſt ſolemn manner, ſhe exhorts all her viſible members to judge themſelves by the ſtandard of God's word; forewarns them of the awful puniſhment that awaits the wicked and mere formaliſts; and aſſures ſuch, that their abuſed Chriſtian privileges will aggravate their puniſhment." Pp. 102, 107.

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All this is plauſible, and might ſerve to reconcile the devotional language of the church to moderate Calviniſm, did that language conſiſt only of ſuch phraſes as "Lord have mercy upon *us;*" "Spare *us*, good Lord; ſpare *thy people*, whom thou haſt redeemed with thy moſt precious blood." It might account, likewiſe, for ſuch authoritative declarations as, "He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy goſpel;" becauſe the Calviniſt holds, that thoſe *alone* who are unconditionally elected to life *can* truly repent, and unfeignedly believe the goſpel: but what account can be given of ſuch petitions as, "That it may pleaſe thee, to bring into the way of truth *all* ſuch as have erred and are deceived;" "that it may pleaſe thee to have mercy upon *all* men;" and, that a ſick man's "pardon may be *ſealed in heaven before he go hence*, and be no more ſeen"? Though the "church aſſumes not the prerogative of knowing either mens' hearts, or God's unrevealed appointments; if ſhe be Calviniſtical, ſhe knows, or thinks ſhe knows, that God has decreed, *not* to bring into the way of truth, *all* ſuch as have erred and are deceived; *not* to have mercy upon *all* men; and that the pardon of all who are to be pardoned has been *ſealed in heaven* before the foundations of the world were laid: but if this be ſo, does not ſhe, by putting ſuch petitions as theſe into the mouths of her children, wilfully make them "lye againſt the truth," even in their moſt ſolemn addreſſes to their Creator and Redeemer?"

But does not the church, in her ſeventeenth Article, teach that "predeſtination to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed, by his counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and bring them, by Chriſt, to everlaſting ſalvation, as veſſels made to honour?" Certainly ſhe does; but, in the thirty-firſt Article, ſhe as certainly teaches, that "the offering of Chriſt once made, is *that perfect redemption, propitiation, and ſatisfaction* for ALL THE SINS OF THE WHOLE WORLD, *both original and actual.* If, then, theſe two Articles "uniformly breathe the ſame ſpirit with each other, and with the public Liturgy," the meaning of the ſeventeenth *muſt* be, that thoſe "whom God hath choſen in Chriſt out of mankind, to bring them to everlaſting ſalvation," are ſuch as he *foreknew* would make a proper uſe of the grace vouchſafed them. This is the expreſs doctrine of St. Paul*; and as the words of the Article, "literally and

* Romans viii. 23.

gram-

grammatically taken," admit of God's predeſtination and election being founded on his *foreknowledge* of the conduct of every individual; and ſeem even to *refer* to that foreknowledge, by mentioning "his counſel ſecret to us;" we muſt underſtand the decree as conditional, or made with a view to future events; unleſs we chooſe to make the Article contradict the Liturgy, or interpret a multitude of paſſages which are clear and preciſe, by one which even the Calviniſts themſelves affirm to be capable of two meanings*.

The author's *wit*, therefore, at the expence of Mr. Daubeny, and "the poor good-natured Arminians," (p. 32) might well have been ſpared. It is an aukward attempt to appear in a character for which nature never intended him; and is accompanied with ſuch inſolence, as might indeed become *Mr. Rowland Hill*, or any rude and illiterate Methodiſt, but is altogether unworthy of a man of Mr. Overton's unqueſtionable abilities. Such, however, is the weakneſs of human nature, that the beſt of men are apt to employ buffoonery when reaſon fails them, rather than abandon an untenable cauſe; and, as the cauſe of unconditional election is certainly untenable, Mr. Daubeny, we are perſuaded, will forgive the vulgar abuſe poured on him by his otherwiſe reſpectable antagoniſt.

We have forborn to examine the proofs brought by this author for his opinions from the private writings of our reformers, becauſe very few of the works to which he refers are immediately at our hand, and we cannot confide in the fidelity of his quotations. It is true, that in his Preface (p. 10) he claims the merit of quoting *fairly*; but he acknowledges, in a note, that, in a few inſtances, he does *not* quote fairly! and, with reſpect to the Britiſh Critic, the acknowledgment is no more than juſt.

Thus, in p. 18 of his work, he quotes us, as affirming, in the 610th page of our 14th vol. that the Thirty-nine Articles are to be conſidered "as a mere form of admiſſion into the church." But the reader who ſhall take the trouble to turn up the page referred to, will find in it *not one word of the Articles*, though, in the following page, he will find a *cenſure paſſed on thoſe who conſider them* "as a mere form of admiſſion into the church"! The next inſtance of unfairneſs that we have noticed is more artful, and ſhall therefore be contraſted with our own words.

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* The *Sublapſarian* and *Supralapſarian*.

OVERTON, p. 22.

"What may seem a little extraordinary, the conductors of the British Critic approve of Dr. Paley's method of treating this subject of subscription to the Articles. "We avow our satisfaction," they say (vol. vii. p. 146) in the *liberal* (not "flimsy and unprincipled" as this author had styled them) "arguments adduced by the Archdeacon, in his explanatory observations on the duty of subscribers to that test of faith. We feel ourselves, and we think the whole Christian community greatly obliged to that gentleman, for favouring the public with his *rational, judicious*, and *enlarged sentiments* on this head; and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced mind."

BRITISH CRITIC.

"We once more, in opposition to his (Mr. Plowden's) insinuations relative to the sincerity of those who may subscribe the Thirty-nine Articles, avow our satisfaction in the liberal (not flimsy and unprincipled) arguments adduced by the Archdeacon, in his explanatory observations on the duty of subscribers to that test of faith. *We are still inclined to think with him, with regard to that act, that the rule of subscribing should be that of the* ANIMUS IMPONENTIS; *and that the principal enquiry should be, while paying that necessary respect to the laws of our country,* QUIS IMPOSUIT, ET QUO ANIMO? We feel ourselves, and we think the whole Christian community, greatly obliged to that gentleman, for favouring the public with his rational, judicious, and enlarged sentiments on *this head;* and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced mind."

We are now prepared to answer, or we may leave the reader to answer for us, the question which our author so triumphantly puts, in a note subjoined to the 38th page of this artful volume. We still express our satisfaction, in what Dr. Paley has said of the *animus imponentis* being the rule of subscribing any test of faith; we still think, that the principal enquiry should be, *quis imposuit et quo animo;* and the grounds of our satisfaction and our opinion, are a full conviction with Dr. Paley, that, as the Bishop who receives the subscription is *not* the imposer, so we cannot subscribe the Articles in the plain and obvious sense, for which his Lordship of Lincoln so properly contends, till we have discovered *quis imposuit, et quo animo.* As the words of every living language are perpetually changing their meaning; and, as in metaphysical and abstract speculations, different shades, at least of meaning, are given at different periods, even to the words of a dead language, which, when classically used, has been long immutably fixed, it is impossible, till the discovery be made, to ascertain with precision even the *literal* and *grammatical* sense of some of the Articles.

cles. Mr. Overton, however, by garbling his quotation from the Britiſh Critic, has completely and *wilfully* miſrepreſented our meaning: he has kept out of view the only point relating to ſubſcription, on which we ever expreſſed our agreement with the Archdeacon of Carliſle; and has exhibited us as praiſing a laxity of principles which we have uniformly condemned. He has treated in the ſame manner our fellow-labourers, the conductors of the Anti-Jacobin Magazine; and, which is ſtill infinitely more inexcuſable, Archbiſhop Secker. "The opinion of his Grace, as is here juſtly obſerved, cannot but highly deſerve our attention." It ought, therefore, to have been fairly ſtated; but whether it be ſo or not, the reader will determine, when he has compared the words quoted by Mr. Overton with the ſame words as they ſtand in the Archbiſhop's firſt Charge to the Clergy of the Dioceſe of Canterbury.

Overton, p. 37.	Archbishop Secker.
"The *truth*, I fear, is that MANY, IF NOT MOST OF US, have dwelt too little on theſe doctrines in our ſermons; partly from not having ſtudied theology deeply enough to treat of them ably and beneficially: God grant it may never have been from want of inwardly experiencing their importance."	"The truth, I fear, is that many, if not moſt of us, have dwelt too little on theſe doctrines in our ſermons; *and by no means in general from diſbelieving or ſlighting them; but partly from knowing, that* FORMERLY THEY HAD BEEN INCULCATED BEYOND THEIR PROPORTION, AND EVEN TO THE DISPARAGEMENT OF CHRISTIAN OBEDIENCE; *partly from fancying them ſo generally received and remembered, that little needs to be ſaid, but on ſocial obligations;* partly again from not having ſtudied theology deeply enough to treat of them duly and beneficially: God grant," &c.

Surely the man who quotes, in this manner, works to which every perſon has eaſy acceſs, is entitled to no credit for fairneſs, when quoting from tracts ſo little known as the private writings of our reformers. Granting, however, that the extracts publiſhed in his three firſt chapters, from Dr. Nowell's *Catechiſm*, Biſhop Jewel's *Apology*, and Biſhop Hooper's *Introduction*, &c. &c. are all fairly and accurately made, what can be inferred from them? Why, nothing more than that ſome of our reformers were *Calviniſts*, and ſome of them *not* Calviniſts; a fact which we have already granted, and which no well-informed man of candour will ever diſpute with him; but, when thoſe extracts are compared with the Articles and

Liturgy

Liturgy of the church, it is as apparent as the ſun at noon day, that the authors of them did not deem the Calviniſtical doctrine of *election* an eſſential article of faith; that they did not require the clergy to ſubſcribe to its truth; and that they diſapproved of preaching it to the people, leſt "the Devil, by means of it, ſhould thruſt them either into deſperation, or into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation."

(To be continued.)

ART. IV. *Conſiderations on the late Elections for Weſtminſter and Middleſex; together with ſome Facts relating to the Houſe of Correction in Cold Bath Fields.* 8vo. 86 pp. 2s. 6d. Hatchard. 1802.

AFTER a very ſenſible exordium, in which he juſtly ſtigmatizes the baſe, and often cruel, artifices practiſed at elections, in order to excite the public indignation againſt an opponent, the writer of this tract proceeds to conſider the circumſtances attending the late elections for Weſtminſter and Middleſex. The addreſs of Mr. Fox, and the inflammatory, as well as indecent, expreſſions it contained, reſpecting the laſt Houſe of Commons, are marked with ſevere, but juſt reprobation. The inconſiſtency alſo between his language and his conduct, in the famous coalition with Lord North (whom he had uniformly ſtigmatized as the worſt miniſter which the country had ever known) is ſtrikingly diſplayed; nor is he leſs cenſured for the late deſertion of his parliamentary duty. To this behaviour of the great oppoſition orator, the manly conduct of the late miniſter, both before and ſince his reſignation, is well contraſted. The candour and good ſenſe ſhown by the author in theſe remarks, induce us to give the paragraph which concludes them entire.

"This panegyric of Mr. Pitt, into which I have been led by accident, not deſign, may have ſome weight with thoſe, who are diſpoſed to reflect before they decide, and to weigh before they condemn or applaud. If, during the long period of ſeventeen years, every meaſure of his adminiſtration has not been altogether free from blame, he is entitled to indulgence for human errors, from which no man can hope to be exempt; and the general tenor of his conduct is to be oppoſed to accidental inadvertence. During the firſt ſeven years of his power, he reſtored the depreciated credit of the nation,

and laid the foundation of that proſperity which a protracted war, with all its burthens, has not been able to annihilate. The laſt ten years were a period of diſmay and embarraſſment, exhibiting political phenomena, reducible to no law of experience, and which baffled the conjectures of the wiſeſt; thoſe only who attentively obſerved them, are qualified to appreciate the difficulties of his ſtation, and ſuch only can form an eſtimate of that wiſdom which, under Providence, has conducted us ſafely through them." P. 12.

The author now turns to the election for Middleſex; the conſideration of which, and of the ſubject which one of the candidates endeavoured to connect with it, namely, the ſuppoſed miſmanagement of the Houſe of Correction in Cold-Bath-Fields, occupy the remainder of this ſenſible and public-ſpirited writer's attention. The circumſtances of that election are now ſo well known, and indeed have already been ſo ably diſcuſſed by Mr. Bowles, that it were ſuperfluous to repeat them here. It is but juſt, however, to obſerve, that the remarks of the author before us are alſo very ſtriking and juſt.

On the ſubject of the Houſe of Correction in Cold-Bath-Fields, the author ſtates, that "it was built and fitted up on a plan ſuited to the peculiar ſyſtem of impriſonment recommended by Mr. Howard," (whoſe benevolence he juſtly celebrates;) that "the rules and orders for the management of it were approved and confirmed by the Juſtices, at the Quarter Seſſions;" and, that "the ſuperintendence of the whole has been, from firſt to laſt, vigilantly attended; at firſt, by two magiſtrates delegated for that purpoſe, and afterwards by a committee of eighteen magiſtrates, nominated at the Seſſions in January, 1796." He then notices a very important circumſtance (much regretted by the magiſtrates) namely, the confinement in this priſon of perſons of a different deſcription from thoſe for whom it was originally deſigned; under which character, among others, the ſtate priſoners and the mutineers are included. Againſt this meaſure, a memorial was preſented, by the direction of "thoſe very magiſtrates whom Sir F. ſtigmatizes as inſtruments of tyranny, and as aiming at and exerciſing unlimited power."

The complaints made, and proceedings had in Parliament, are next ſtated, with the appointment of commiſſioners to inveſtigate the ground of theſe complaints, and their report upon the ſubject. The author, for good reaſons, declines to follow this report "through all the minute details of inveſtigation which it compriſes; but ſtates the impreſſion which it made on his mind, which is *nearly* the ſame as we alſo received. He freely admits, that "the arrangement and management of the priſon are in many reſpects defective;" but the queſtion,

he juſtly obſerves, is, " whether that ſyſtem of ſeverity, inhumanity, cruelty, and torture, with which the conduct of the priſon has been ſtigmatized, is or has been practiſed in it?" This he poſitively denies, and, in our opinion, diſproves; going through the ſeveral articles of " health, fees, food, and the conduct of the Governor," as they appear in the commiſſioners' report. Returning to the conteſted election for Middleſex, he clearly ſhows the miſchievous and wicked arts practiſed at that election, not only to procure ſucceſs for Sir F. Burdett, but to create, among the people, a ſpirit of diſaffection to the government. One of theſe devices, conſiſting of a hand-bill or advertiſement, being peculiarly impudent and atrocious, we will extract the copy, with the author's brief remarks, in hopes of expoſing it to ſtill more extenſive reprobation.

" BASTILE.

" ARIS, the Governor.

" MAINWARING, the Magiſtrate.

" THE FREEHOLDERS OF THE

COUNTY OF MIDDLESEX

Are requeſted to peruſe the following Extract from the Report of the Commiſſioners appointed by the King, at the requeſt of the Houſe of Commons, to inſpect the ſtate of the above-mentioned Priſon.

" We remark an accumulation of Acts in defiance of the Laws, committed under the eye of Magiſtrates viſiting the Priſon; Acts, which involve the *whole Adminiſtration* of the Priſon in Criminality."

" BARKER, Printer, Ruſſel-Street, Covent-Garden."

" The paſſage purporting to be an extract of the Report of the Commiſſioners, is found in the 50th page of the Report, and has a reference to the conduct of the *Cook* of the Houſe of Correction. With its context it ſtands as follows:

" We heard no complaint from the priſoners againſt this officer, either in his capacity of cook, or in his trade as ſutler, *but we remark* in the latter employ, as combined with the former, *an accumulation of acts in defiance of the laws* quoted in the Appendix, *committed under the eye of the magiſtrates viſiting the priſon; acts which involve the whole adminiſtration of the priſon in criminality:* the ſurgeon, by his permiſſion to admit liquors, which are ſold for other than medical purpoſes, and without any order in writing, or name of the perſon for whoſe health he thinks them neceſſary; the cook, in ſelling the ſeveral liquors, and ſupplying the priſoners with articles of proviſion; and the governor, by knowingly permitting theſe acts to be done."

" Let the public decide whether the extract, as it ought to have been printed, conveys, in any degree, the impreſſion made by that actually printed in the hand-bill.

" The priſoners made no complaints againſt the cook; and the deviations from the acts of Parliament, which conſtituted the criminality

nality in the administration of the prison, are still, it is to be observed, on the *side of indulgence to the prisoners.*" P. 46.

Many judicious and forcible observations follow, particularly on the case of the mill voters; and an Appendix is subjoined, containing an extract from the proceedings of the Magistrates, on complaints respecting the prison in Cold-Bath-Fields; and extracts from the Report of the Commissioners, appointed by his Majesty, relating to the complaints of prisoners, and demeanour of the Governor, and other officers of the prison; from which it appears, that whatever improprieties, or even abuses, might have existed in that place of confinement, they were not of a nature to warrant any part of the popular clamour which was raised.

ART. V. *The Natural History of Volcanoes: including Submarine Volcanoes, and other analogous Phenomena. By the Abbé Ordinaire. Translated from the original French Manuscript, by R. C. Dallas, Esq.* 8vo. 328 pp. 7s. Cadell and Davies. 1801.

AFTER a Dedication to Sir William Hamilton, and a short Preface, in which this author briefly mentions the nature of the subject, he divides his work into forty Chapters, most of which are so short, as to occupy even less than six or seven pages.

The particulars which are collected in this work relative to volcanoes, such as their origin, their number, their situations, their eruptions, &c. are much more numerous than we remember to have met with in any other work of the kind. Those particulars are concisely, yet clearly and regularly, stated in the different chapters. The conjectures, which must naturally form a considerable part of such a work, are not always allowable; but they are modestly advanced, and deserve the notice of future enquirers into the natural operations of the terraqueous globe. The narrations of certain volcanic eruptions, of the devastations thereby produced, and their subsequent effects, are by no means unpleasingly written; nor does it seem that any thing material, relatively to the subject of volcanoes, has been omitted in this compendious work; so that, upon the whole, we think it highly deserving the perusal of all scientific persons.

In the first Chapter, this author mentions several facts, to prove that all mountains are not solid and compact bodies, but

that

that they frequently contain very extenſive fiſſures, hollows, or caverns, that are extended in various directions.

Mountains alſo differ in their internal ſtructure, principally with reſpect to the ſubſtances of which they are compoſed; as thoſe ſubſtances ſometimes are of an earthy nature, and at other times conſiſt of bodies ſuſceptible of fermentation and combuſtion, ſuch as ſulphur, metals, coals, pyrites, &c. The mountains of the latter ſort are thoſe which may become volcanoes, ſince their components may be brought to act upon each other by a variety of circumſtances. This author, however, adduces ſome authorities, to prove that moſt of the volcanoes were originally mountains of a granitic nature.

The effervescence being once commenced, and the fire kindled within the hollows of a mountain, the extrication and expanſion of vapours, which ariſes from it, generally forces its way through the upper part of the mountain, where it forms a crater, or permanent aperture; becauſe, as this author obſerves, that part of the ſuperincumbent cruſt is the weakeſt.

That the hot ſprings, and the ſulphureous or noxious exhalations which are frequently obſerved in the vicinity of volcanoes, are owing to the internal combuſtion, as is ſhown in the third and other Chapters of the work at preſent before us, is readily admitted.

In the third Chapter it is ſaid, that at its commencement a volcano has but one mouth, and that many vents ſhow the exhauſted ſtate of the volcanic mountain; but, notwithſtanding the facts which are adduced for its ſupport, the hiſtory of the eruptions of Mount Veſuvius ſeems, in a great meaſure, to contradict this propoſition. It is, however, but juſtice to obſerve, that this author mentions ſome exceptions to the general propoſition.

In the fourth Chapter, in which different natural fires are diſtinguiſhed from each other, ſuch as the volcanoes, properly ſo called, the fires in mines, the fire damps, &c. it is ſaid, that there are no volcanoes in plains, but that they all originate in mountains. To this theory, however, which is maintained throughout the work, ſeveral geologiſts are not willing to give their implicit aſſent.

The fifth Chapter treats of *internal fires*, or ſuch as are kindled, and ſometimes long continue to burn, at a conſiderable diſtance below the ſurface of the earth. Earthquakes, and other phenomena, are often produced by ſuch fires. "There is," this author ſays, in page 32, "no inconſiſtency in ſuppoſing that there are ſubterranean thunders. The fire damps of our mines are, in fact, thunderbolts."

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This paſſage evidently ſhows, that the Abbé has not a ſufficient knowledge, either of electricity or of the nature of inflammable air or hydrogen gas.

We ſhall now tranſcribe a few of the facts which are related in the above-mentioned fifth Chapter, as they ſeem likely to prove acceptable to our readers.

" In 398, after frightful roaring noiſes and tremendous convulſions, the earth opened at ſeveral places in Thrace, and Bithynia, and vomited flames.

" On the 20th of April 417, a violent earthquake was felt at Conſtantinople, and throughout the Eaſt. On that day the unfortunate town of Cybira, in Phrygia, ſo often razed before, entirely diſappeared, being ſwallowed up amidſt flames, with ſeveral villages dependent upon it.

" On the 26th of January 447, horrid ſubterraneous noiſes were heard from the Black Sea to the Red Sea, and the earth began to be convulſed, and continued ſo, almoſt without intermiſſion, for the ſpace of ſix months. In many places the air ſeemed to be on fire: towns, large tracts of ground, and mountains, diſappeared in both the Phrygias. Conſtantinople and Antioch were very much damaged.

" Eleven years afterwards, ſimilar diſaſters were repeated, with ſimilar ſigns, throughout thoſe regions. The convulſion extended to the ground covered by the Archipelago: the Cyclades were particularly agitated.

" In 518, Thrace experienced one of the moſt terrible earthquakes ever known. Scupa, the capital of Dardania, was ſwallowed up. At ſome diſtance the ground opened into a gulph of immenſe depth, twelve feet wide, and ſix leagues in length. Flames iſſued from it as out of a fiery furnace.

" On the 20th of May 520, Antioch was overturned by a moſt dreadful earthquake. Two hundred and fifty thouſand of its inhabitants were cruſhed to death. A raging ſubterranean fire conſumed the ground on which the town was built, and the circumjacent region, to the extent of a diameter of forty-two miles, a ſurface of nearly fourteen hundred ſquare miles. The unfortunate country was covered with fiery vapours. This was the ſtate of things for ſix whole days, and it was renewed at times, though leſs forcibly, for ſix months.

" Scarcely was the ground become firm, and Antioch beginning to riſe, when, in the month of November 528, it was, with ſeveral other great cities of the Eaſt, again thrown down by a terrible earthquake.

" In 549, 551, and 554, all the provinces extending from Conſtantinople to Jeruſalem ſuffered prodigiouſly by violent commotions of the earth; which, in 556, ſeemed to have loſt its ſtability at Conſtantinople, and throughout Natolia, from the 15th to the 25th of December. A hollow dreadful noiſe, like the rolling of thunder, was continually heard: black vapours iſſued from the ground, and loaded the atmoſphere with clouds of ſmoke.

" Soon after this, a very extraordinary circumſtance happened at Antioch: the magnificent dome of the principal church had been thrown

thrown off its perpendicular by an earthquake, and remained inclining towards the North, ſupported by props. On the 31ſt of December 589, another earthquake, more violent than the former, threw down the props, and replaced the dome upright." P. 33.

The author adds, in a ſubſequent ſection:

"When we conſider the evils cauſed by ſubterranean fires, evils with which large countries are conſtantly threatened, we ſhall find no paradox in what has been aſſerted by ſome naturaliſts, that volcanoes are often advantageous, and that it is to be wiſhed that they would break out in certain parts of the world." P. 37.

In the ſixth Chapter, this author combats the opinion of certain authors, who have aſſerted that all mountains are thrown up from the boſom of the earth by the violence of ſubterranean fires.

"In the firſt place," ſays he, "every ſubſtance on which fire has acted muſt neceſſarily bear the marks of it, which is by no means the caſe with far the greater number of mountains, being peculiar to the ſhell of thoſe that are burning, or have been burnt. In the ſecond place, eminences produced by fire, for there are certainly ſome, of which we ſhall have occaſion to ſpeak, independently of the exterior marks of it, are compounded of all kinds of ſtones, broken, of different ſizes, half calcined, amalgamated with vitrified ſands, and mixed with parched earth. How eaſy is it to diſtinguiſh them from common mountains, which almoſt all conſiſt of regular and ſimilar layers? So generally is this the caſe, that the greater number of naturaliſts, far from attributing their formation to the action of fire, which is always violent, ſudden, and diſorderly, have, on the contrary, with much more probability, maintained that the mountains were produced by the ſlow, conſtant, and regular motion of the waters of the ſea, and that in the courſe of time, by fortuitous cauſes, fire had made its way into ſome of them." P. 44.

In ſhort, this author is inclined to think, that the fire is produced by the mountain, and not the mountain by the fire: and in a ſubſequent Chapter he ſays, "no volcanoes have opened on ſmall hills; on the contrary, they have all broken out at the loftieſt ſummits of the earth."

The title of the eighth Chapter is, "All volcanoes above the ſea occupy lofty heights. Their elevation is ſtill more evident in iſlands. Of the fires formed at the foot of a volcano. The cauſe of the elevation of volcanoes on land."

The ninth Chapter treats of the volcanoes in the moon, or of thoſe appearances which have been principally obſerved, and conjectured to be volcanoes, by Dr. Herſchel.

The tenth, very ſhort, Chapter, diſcriminates the terreſtrial from the ſubmarine volcanoes.

The eleventh Chapter deſcribes ſome great devaſtations cauſed upon certain iſlands by volcanic eruptions, and eſpecially

pecially the great eruption of Hecla, in Iceland, in the year 1783, ſome effects of which were obſerved even in this country, and will probably be remembered by ſeveral of our readers. The conciſe account is as follows.

"In June, 1783, it was feared that this iſland would fall to pieces; and it was even reported for ſome days that it had been ſwallowed up, ſo dreadful and multiplied were the convulſions produced by its volcanoes and internal fires. A thick, ſulphureous ſmoke rendered the iſland abſolutely inviſible to mariners at ſea, while the people on ſhore were all in danger of being ſuffocated by it: and in fact a number of men and beaſts died in conſequence of it. The fog which about that time ſpread all over Europe, was conſidered as an effect of thoſe exhalations. *See* § 61. Frightful hollow roarings proceeded from the bowels of the earth, and from the bottom of the ſea. From mount Shapton-Gluver, a ſeventh volcano in the iſland, there poured a terrific torrent of fire, which flowed for ſix weeks. It ran a diſtance of ſixty miles to the ſea: its breadth was nearly twelve miles; and in its courſe it dried up the river Shaptaga, which in ſome places is thirty, and in others ſix and thirty feet deep. Theſe particulars were publiſhed at the time, and they have been confirmed by Mr. Stanley, in his excellent Memoirs." P. 85.

That volcanoes are not vents for a grand reſervoir of fire in the centre of the earth; that they fertilize and render ſalubrious the adjacent places; that various cauſes concur in the productions of their eruptions; that their eruptions are the grandeſt ſight a man can behold; that they at times emit incredible quantities of matter, and of courſe muſt have immenſe hollows, and vaſtly extended communications below; that they ſometimes vomit boiling water, &c. &c. form the ſubjects of ſeveral Chapters, for the particulars of which we muſt unavoidably refer our readers to the work itſelf.

That volcanoes are liable to become extinct, and that they are, after a conſiderable period, ſometimes rekindled, are facts now no longer to be called in queſtion; and in the work we are at preſent ſpeaking of, ſeveral caſes of this ſort are related, among which, the hiſtory of Mount Veſuvius, in the kingdom of Naples, is a ſtrong inſtance.

In the twenty-fifth, and the three following Chapters, this author enumerates (from the evidence of proper authorities) the various volcanoes that are known to exiſt in the world; after which, he ſays,

"In ſumming up the whole we ſhall find on the globe a hundred and eighty-nine known volcanoes: of which ninety-nine are on the Continents, and ninety in iſlands; namely, in the Old World, two in Europe, eleven in Aſia, and eight in Africa; in the New World, thirty-eight in North America, and forty in South America: in the iſlands, twelve

twelve in Europe, forty-nine in Aſia, ten in Africa, and nineteen in America.

"It will be remarked with ſurpriſe that, notwithſtanding the immenſe diſproportion between the ſurface of the two Continents and that of the iſlands, there ſhould be ſo little difference in the number of their volcanoes, both Continents containing only a tenth more than the iſlands.

"But on obſerving farther that nine-tenths of the continental volcanoes are very near the ſea, and that they are even ſeen in Mexico and Chili, where they are ſo numerous, ranged as it were in a line on the coaſts of the South Sea, and following its inflections ſo as to ſtand nearly at the ſame diſtance from the Ocean, we readily ſuſpect that there is a general cauſe for the approximation of the volcanic fires to the bed of the ſea." P. 227.

The thirty-ſecond and thirty-third Chapters, deſcribe two very ſingular mud-volcanoes, the only two of the ſort that are known to exiſt in the world. One of them is in the Iſland of Sicily, and the other, which was diſcovered by Mr. Pallas, is partly in Little Tartary (now Taurida) and partly in the Iſland of Taman. The curious deſcription of the former, which is more particularly known, is as follows;

"Between Arragona and Girgenti, near a place called Maccalouba, there is a hill, in the ſhape of a cone, with the top broken off, a hundred and fifty feet high. The ſummit is a plain of half a mile round, the whole ſurface of which is a thick mud, yet not ſo firm but that it ſometimes occaſions a fear of ſinking into it. There is not the ſlighteſt ſign of vegetation upon it. The depth of the mud is unknown, but it is ſuppoſed to be immenſe.

"In the courſe of the year this plain preſents two different appearances. In the rainy ſeaſon the mud of it is much ſoftened: it has an even ſurface, on which there is nothing more to be ſeen than a general ebullition, accompanied with a very ſenſible rumbling noiſe. At this time it is dangerous to go upon the ſpot. In the dry ſeaſon, the ſcene changes: the mud acquires greater conſiſtency, but without ceaſing its motion. The plain aſſumes a form ſlightly convex; a number of little cones are thrown up, which, however, rarely riſe to the height of two feet. Each of them has its crater, where a black mud is ſeen in conſtant agitation, and inceſſantly emitting bubbles of air. With theſe the matter inſenſibly riſes. As ſoon as the crater is full of it, it diſgorges; the reſidue ſinks, and the cone has a free crater until a new emiſſion. In this ſeaſon too, towards the Weſt of this ſmall plain there appear ſome cavities full of muddy ſalt-water, from which likewiſe bubbles of air are thrown up: but here, it is without noiſe, whereas in the cones the air makes a cracking as when it proceeds from water that boils violently." P. 250.

This ſingular mud-volcano is not attended with fire, or flame, or even heat. It ſeems, therefore, rather inconſiſtent to name it a volcano, ſince the term implies the action of fire.

In

In the thirty-fourth Chapter, the title of *hydropyric volcanoes* is given to certain ſprings of water in England, which have ſometimes been obſerved to have the property of taking fire, and of burning with a ſuperficial, but not violent flame. We ſhall not protract the length of this article by deſcribing the particular nature of ſuch ſprings; but we muſt obſerve, that here this author again ſhows, that he is very little acquainted with the nature of inflammable or hydrogen gas.

Of the ſubmarine volcanoes, which are deſcribed in the thirty-ſixth and following Chapters, three only are ſaid to exiſt, which at times break out with incredible fury; and, notwithſtanding the ſuperincumbent waters, throw out prodigious volumes of ſmoke, flame, and ſolid matter. They alternately form and ſubvert conſiderable iſlands. The three ſituations where thoſe volcanoes are known to exiſt, are at Santorin, at the Azores, and at Iceland. We ſhall only ſubjoin the ſhort account of the ſubmarine volcano near Iceland.

"It is oppoſite Hecla, rather more than two miles from the ſhore to the ſouth of the iſland. I ſhall only mention two of its eruptions. Bleſkenius, in his deſcription of Iceland, page 45, gives an account of one of which he was a witneſs. It began in the night of the 19th of November, 1563. At the part of the Ocean which is in front of Hecla, there iſſued horrible fires, in ſuch great abundance, ſays he, that Iceland was entirely lighted by it. The earth ſhook violently, and raiſed fears of the iſland being ſwallowed up. At the ſame time ſubterranean noiſes, like that of an immenſe park of artillery, were heard. Such was the thundering of it, adds Bleſkenius, that I do not conceive that the cruſh of the Globe diſſolving could exceed it. The ſea retired at times from the ſhore two German miles, about two leagues.

"The eruption of 1783 is known to every body. The circumſtances with which it was accompanied were ſimilar to thoſe juſt related. The iſlands produced by the latter eruption diſappeared in the courſe of a few months." P. 278.

The laſt Chapter of this work contains conjectures concerning the ancient Atlantic Territory, of which a faint remembrance is preſerved by tradition. The conjecture is, that this extenſive land was ſituated to the weſt of Europe and Africa, and not very diſtant from thoſe quarters of the world. Weſt of the Atlantic territory there was, according to tradition, a very extenſive country, watered by large rivers. That country is evidently America. The abſorption of this atlantic land, as this author conjectures, was owing ſolely to its ſituation over immenſe vaults, which fell in; and that the precipitated maſs filled the void which exiſted under theſe immenſe vaults.

ART.

ART. VI. *A Journal of the Forces which ſailed from the Downs in April,* 1800, *on a ſecret Expedition, under the Command of Lieutenant-General Pigot, till their Arrival at Minorca; and continued through all the ſubſequent Tranſactions of the Army, under the Command of the Right Honourable General Sir Ralph Abercromby, K. B. in the Mediterranean and Egypt; and the latter Operations under the Command of Lieutenant-General Lord Hutchinſon, K. B. to the Surrender of Alexandria; with a particular Account of Malta, during the Time it was ſubject to the Britiſh Government. By Æneas Anderſon, Lieutenant* 40*th Regiment. Illuſtrated by Engravings.* 4to. 2l. 2s. Debrett. 1802.

THE public have been indulged with different deſcriptions of the glorious Expedition to Egypt, by men of rank and talents who perſonally ſhared its difficulties and dangers. The preſent account might have been ſpared. With reſpect to the Egyptian campaign, it tells little or nothing which we did not know before; and a very large proportion of the book, indeed too large, is filled with general orders and official papers, which have been printed and circulated again and again.

The author himſelf accompanied the expedition no further than Malta; all beyond this is given from the journals of officers who accompanied the Commander in Chief. The account of Malta, therefore, is the part of this publication which principally claims attention, and this may be peruſed with amuſement, and ſeems entitled to conſiderable praiſe. The plan of its harbours and fortified places, the author tells us, is a correct copy of that which was taken by the French General Vaubois, by order of Bonaparte. The other drawings of Malta were taken on the ſpot, and may therefore be conſidered as faithful illuſtrations of the deſcriptions which accompany them. From this part of the work we ſhall ſelect a ſpecimen.

"The hiſtory of Malta, which muſt naturally involve all thoſe events that finally ended in the ſingular inſtitution whereby it was governed, till it was traitorouſly ſurrendered to the French, would itſelf employ a volume, and does not come within the deſign of this work. Its ancient government was then overturned, and, when the Engliſh took poſſeſſion of the Iſland, it continued to remain in a ſtate of ſuſpenſion.

"In this kind of interregnum the means of obſerving the manners or cuſtoms of the people were very much curtailed. It ought however to be noticed, and with ſome degree of exultation on our part, that,

that, on the departure of the French, whom the Malteſe execrated and abhorred, and whom, from their ſpirit of pillage, oppreſſion, and tyranny, they had ample reaſon to execrate and abhor, they found themſelves ſo happy under the juſt and benevolent government of Great Britain, and were treated with ſuch a contraſted mildneſs and generoſity by a Britiſh garriſon, that they ſoon recovered from the painful ſubmiſſion and deſpair, which they had ſo long ſuffered, and returned to thoſe habits and occupations of domeſtic life, which can alone be happily enjoyed or followed in a ſtate of real ſecurity and protection. Nor did their wiſhes, as will hereafter appear, ever look to a change of their condition under the benign ſway of the Britiſh government.

"They found, indeed, a new ſtate of things, immediately on the evacuation of their country by the French. Their new conquerors came not to rob, to plunder, or deſtroy; to add inſolence to oppreſſion, or ſacrilege to injuſtice; but to ſave, to conſole, and to protect; to heal the wounds which they had received; to indulge them in their native habits; to allow their ancient cuſtoms; to give full ſcope to the exerciſe of their religion, in all its ceremonies and ſuperſtitions; and even to renew thoſe acts of ſolemn rejoicing, which had been allowed to dignify the devotions under the government of the Order. The diſcharge of artillery was again ordered to accompany, as at that period, the ſolemnization of their principal feſtivals.

"To relate the proceedings of their religious ſolemnities; the proceſſions by day and the illuminations by night, with the ſplendid fireworks that enlivened the pious joy of their ſacred anniverſaries; to deſcribe their faſtings and acts of penitence, and repreſent the groups of devotees, who, at certain ſeaſons, were ſeen dragging their voluntary chains, and inflicting voluntary puniſhments, in order to obtain remiſſion of their ſins; would be little more than an hiſtory of thoſe ſuperſtitions, which Popery, in its preſent enlightened ſtate, has ceaſed to encourage.

"During the time that I had the honour of ſerving in the garriſon of Malta, thoſe objects, which were more particularly calculated to attract the notice of a ſtranger, had been greatly diminiſhed from the previous circumſtances, in which it had been involved. The curious and ſingular government was no more; its Grand Maſter and its Knights had either fled, or were ſcattered abroad; in ſhort, its peculiar manners, and ancient cuſtoms were, in a great meaſure, paſſed away and diſſolved; and we lived at Malta as in any other diſtant fortreſs. I ſhall not, however, refrain from relating ſome particulars of the manners and habits of the Malteſe people, as they preſented themſelves to my obſervation.

"Of the domeſtic life and private manners of the higher orders of the Malteſe, I ſhall not attempt to give a particular deſcription, as our communications with them were confined to public aſſemblies. We were continually invited to balls during the winter, when dancing, with a profuſion of confectionary and Sicilian wines, compoſed the entertainment. To their dinners or ſuppers we were never invited, which did not, however, appear to proceed from an inhoſpitable diſpoſition, but aroſe more probably from the narrow ſtate of their finances,

finances, as an income equal to four hundred pounds ſterling was the largeſt in the Iſland, except that of the Biſhop.

" The Malteſe are a very induſtrious people, being educated to labour and active employment from their cradles: nor are they ever ſeen in a ſtate of inactivity, but when they are engaged in the duties of their religion, which, however, muſt appear to the more enlightened profeſſors of Chriſtianity, to occupy too large a portion of their time.

" The ſtaple manufacture of Malta is the cotton, which it produces. It is both white and of a dingy yellow; but principally of the latter colour. Of this material they weave a narrow cloth of about half an ell wide, which has no variety but of plain and ſtriped.

" The number of people which are employed in this fabric is very conſiderable, as almoſt every houſe contains a loom, and every loom is in continual occupation. The women, as well as the men, are employed in its ſeveral branches, from teaſing of the cotton to the completion of the piece. They may, indeed, be frequently ſeen alternately engaged in teaſing, ſpinning, and weaving. They ſpin both with the ſpindle and the wheel, and the female manufacturers are generally heard to cheer their toil with airs of a pleaſing and ſprightly melody.

" The rearing of poultry forms no inconſiderable branch or trade among the middling and lower claſſes of the people. The quantity of fowls and eggs, which this domeſtic commerce produces, is incredible. At almoſt every door a large wicker baſket contains a cackling family, which is only for a ſhort time of the day permitted to range in liberty: as they are accuſtomed to this ſtate of confinement from the time that they are hatched, they feel an attachment to it, and a kind of chirping noiſe from their owners calls them back with eager haſte to their wicker habitations. This uſeful traffic does not interfere with, and adds its profits to, thoſe of other occupations.

" The wood-cutters form a peculiar deſcription of hardy and uſeful labourers. The only fuel in this iſland is wood, which is brought from Sicily and Naples: and as it is of very hard contexture, it becomes an act of neceſſity to ſplit or cut into ſmall pieces for firing. Theſe men, who are more numerous than may be imagined, are armed with an axe and a ſaw, with a chiſſel and a wedge; and thus equipped, they paſs through the ſtreets, making known their want of employment to the inhabitants by a certain kind of cry peculiar to their occupation. It is a long and laborious exertion of their art, which gains them a ſum equal to eight-pence of our money.

" The fiſhery alſo employs a conſiderable number of this induſtrious people. The Malteſe are alſo very expert both with the net and the line, as it appears from the plenty as well as of variety of fiſh, with which the markets abound.

" There is another occupation, which gives bread to a great number of the Malteſe, and is that of ſelling goat's milk and butter. In the morning and evening the milkmen drive their goats through the ſtreets, and ſtop to milk them at the houſes of their reſpective cuſtomers. Of this uſeful animal there are great numbers in every part of Malta; and, like the poultry already mentioned, are ſeen as living attendants at the doors of the houſes.

"The ſcripture image of the Ox that treadeth out the corn is realized in this Iſland. It is a practice, which probably derives its origin from the Arabs, who formed a principal part of its former inhabitants, and an intermixture of whoſe language is ſtill perceptible in the vulgar tongue of Malta. The ears of grain being ſtrewed on a flat piece of ground, cattle are then introduced yoked together, who are led to and fro till the grain is ſeparated from the huſk.

"There is, perhaps, no country in the world where its inhabitants have ſuch an upright carriage of their figure as thoſe of Malta. This graceful circumſtance proceeds from the peculiar manner in which they direct the ſhape of their infant children. No ſooner is a child born, than it is placed between two pieces of board, which reach from the feet to the neck, and are attached to the body of the infant with rollers of linen, but in ſuch a manner as not to produce pain or impede the circulation. In this manner the Malteſe children are univerſally treated till they are able to walk; and thus they acquire that erect gait, which never forſakes them." P. 175.

The author of this publication is well known as having accompanied Lord Macartney to China, and more ſo for having anticipated Sir George Staunton's account of that embaſſy. He has alſo produced other works of a ſimilar deſcription. The engravings which accompany this volume may be entitled to the praiſe of fidelity, but they are of mean and very inferior execution; and when we conſider, that in the Expedition which is intended to bear the moſt prominent feature in the piece, the author himſelf was not preſent, that a large part of his work is filled with the general orders and official papers, it ſeems a compilation put together for temporary purpoſes, rather than a laudable exertion of talent to acquire or ſecure a permanent reputation.

ART. VII. *The Poetical Works of the late Thomas Warton, B. D. Fellow of Trinity-College, Oxford; and Poet Laureat. Fifth Edition, corrected and enlarged. To which are now added, Inſcriptionum Romanarum Delectus, and an Inaugural Speech as Camden Profeſſor of Hiſtory, never before publiſhed. Together with Memoirs of his Life and Writings; and Notes, critical and explanatory. By Richard Mant, M.A. Fellow of Oriel College, Oxford. Two Volumes.* 8vo. 14s. Hanwell and J. Parker, Oxford; F. and C. Rivingtons, London. 1802.

THOUGH the late Laureate will never rank, as a poet, in the firſt Claſs of Britiſh authors, his productions have ſufficient merit to entitle them to the compliment here paid, of

of a complete and illuſtrative edition. That the taſk of producing it ſhould have devolved upon a gentleman neither perſonally acquainted with the author, nor connected with him by relationſhip, might ſeem extraordinary, did it not appear from the Preface, that the editor was encouraged by the approbation, and aſſiſted by the communications of the neareſt ſurvivors of the family. To the principal perſons from whom he derived aſſiſtance, Mr. Mant thus makes his acknowledgments.

"Mr. Phil. Smyth, of New College, ſupplied me with two or three curious particulars:—to Mr. Price, of the Bodleian Library, I return my hearty thanks, not only for the zeal which he ſhewed in giving me ſuch oral intelligence as might be ſerviceable, but alſo for favouring me with what he poſſeſſed of Mr. Warton's correſpondence:—nor muſt I, in acknowledging the unſolicited communications of Dr. Huntingford, the preſent Biſhop of Glouceſter and Warden of Wincheſter College, omit to mention how much their value was enhanced by the manner in which they were made.

"In endeavouring to do honour to my author, I am happy to have formed an acquaintance with ſome of his relations, whoſe aſſiſtance I mention with peculiar ſatisfaction. His ſiſter will, I hope, believe me, when I ſay, that her contributions are doubly valuable as coming from her; and much as I prize Mr. John Warton's communications upon their own account, ſtill more do I eſteem them as teſtimonies of the very friendly regard, which I have experienced under his hoſpitable roof.

"It ſhould be noticed, that, in addition to theſe private aids, I have derived aſſiſtance from the lives of Mr. Warton, in Anderſon's edition of the Britiſh Poets, and in the 15th volume of the Biographical Dictionary: though I have found more than one occaſion to correct an error in the former. From the latter, which I have reaſon to believe was drawn up by a friend of Mr. Warton, I have extracted the account of his Oxford habits and manners." P. iv.

The volumes are adorned by a well-executed head of the author, from the picture of Sir Joſhua Reynolds, and preſenting a likeneſs ſtrikingly characteriſtic and not unfavourable. In the firſt volume, the Life and critique on the author's works extends from p. ix. to p. cxlii. then follow the works themſelves, thus divided into claſſes: 1. Miſcellaneous Pieces. 2. Inſcriptions. 3. Tranſlations and Paraphraſes. 4. Odes. The ſecond volume begins with the continuations of the Odes, including nine which he wrote in his office of Laureate. 5. Sonnets. 6. Humorous Pieces. Then follow his Latin Poems. 7. Poemata Hexametra. 8. Epigrammata. 9. Græca atque Anglica quædam, Latinè reddita. The collection concludes with two articles, which, though they do not properly belong to it, many readers will be pleaſed to ſee ſubjoined: namely, 10. Inſcriptionum Romanarum metricarum Delectus, a col-

a collection of Latin inſcriptions, publiſhed by Mr. Warton in 1758, but now become extremely rare: and, 11. His Inaugural Oration as Camden Profeſſor of Hiſtory, never before publiſhed; and communicated by his nephew, Mr. John Warton.

It will not be expected that we ſhould give a critical account of the Poems of Mr. T. Warton, as if they were new productions. They have long been known and appreciated, and demand not our examination or applauſe. Our taſk is only to deſcribe the preſent edition, and to appreciate, if any thing, the labours of the editor.

The Life of Mr. Warton is written with due reſpect and kindneſs for the ſubject of it, though without a blind partiality; and deſerves approbation as an inſtance of the due medium to be preſerved in ſuch a taſk. Of the perſonal character of his author, Mr. Mant is, it appears, too young to give an account from himſelf; and the following deſcription of it is derived, as he informs us, from the communication of the preſent Biſhop of Glouceſter.

"As in the time of his vacation and reſidence at Wincheſter he was free from all reſtraint of academical life, Mr. Warton's real character could no where be better known than at this place.

"Unaffected as he was in all his ſentiments and manners, he was pleaſed with the native ſimplicity of the young people educated by his brother, and frequently ſhewed them inſtances of kind condeſcenſion, which endeared him to the community of Wincheſter ſcholars.

"It is ſaid "Men of genius are melancholy;" omnes *ingenioſos melancholicos*. (Cic. *Tuſc. Diſp.* i. 33.) There certainly was in our author a ſerious caſt of mind, which makes him ſpeak with particular delight of "cloyſters pale;" of "the ruin'd abbey's moſs-grown piles;" of "the taper'd choir;" and "ſequeſter'd iſles of the deep dome;" yet in his general intercourſe there was nothing gloomy, but every thing cheerful. Indeed before the faſtidious and diſputatious he would ſit reſerved; but when in company with perſons, who themſelves were eaſy in their manners, "Nemo unquam urbanitate, nemo lepore, nemo ſuavitate conditior;" as Cicero ſays of C. Julius (*de Cl. Orator.*): "No one ſeaſoned his diſcourſe with more wit, humour, and pleaſantry." That he could be facetious we diſcern in his poems; and the verſatility of his genius appears in that variety, by which they are diverſified.

"A ſenſe of conſcious worth will naturally ariſe in a mind, which, being itſelf endowed with ſuperior talents, reflects on its own powers and exertions, and compares them with inferior abilities, and leſs active endeavours. It is, however, the part of modeſty never to let that ſelf-conſciouſneſs ſo operate, as to occaſion diſguſt by an appearance of vanity and preſumption. Such modeſty was predominant in Mr. Warton. For he was ſo far from ever making an oſtentatious diſplay of his great attainments, that, on the contrary, he would much more frequently conceal than ſhew them.

"He

"He was fond of ſeeing and frequenting public ſights. Yet thoſe were very much miſtaken in their opinion of him, who from this circumſtance conceived he was therefore ſpending his time idly. There have been few men, whoſe minds were always at work ſo much as his. He would ſtand indeed among ſpectators, and perhaps at firſt view be engaged for a moment by what was exhibiting: but his thoughts were ſoon abſorbed by ſome ſubject of conſideration, which was then paſſing within himſelf; and thoſe, who were acquainted with his looks, well knew when his attention was turned to ſome literary contemplation.

"His practice was to riſe at a moderate hour; and to read and write much in the courſe of every day. And this practice he would continue during the greater part of his long vacation; applying himſelf with a degree of induſtry, which far exceeded what was generally imagined, and was far more intenſe than what was exerciſed by many of thoſe, who either in their ignorance preſumed, or in their envy delighted, to depreciate his excellence.

"To the Chapel of the College he punctually reſorted on ſtated days of public ſervice; for, in his own language, he loved

The clear flow-dittied chaunt, or varied hymn:

And was ſtrongly attached to the Church of England in all the offices of her Liturgy.

"From the whole of what was known of him at Wincheſter, through a period of nearly forty years, he is there recollected and beloved as a moſt amiable man, and conſidered as one of the chief literary characters of his age: equal to the beſt ſcholars in the elegant parts of claſſical learning; ſuperior to the generality in literature of the modern kind; a Poet of fine fancy and maſculine ſtyle; and a Critic of deep information, ſound judgment, and correct taſte." P. xcv.

The following particulars, derived from other ſources, are alſo well worthy of inſertion, particularly as they include a defence of Mr. Warton from a reflection of a great man, which was certainly inconſiderate and harſh.

"Though he was, as hinted above, for the moſt part ſilent in company, his ſilence was not ſuch as to throw a damp over the converſation, which he would ſhow that he enjoyed, and would encourage by leading queſtions and remarks. And though he had none of the oſtentation of talents or learning in his compoſition, and would never aſſume a ſuperiority over others, or obtrude on them his opinion; yet, when conſulted by a friend on any ſubject of literature, he would communicate his advice moſt freely, at the ſame time with modeſty and gentleneſs. He was, as a friend of his once deſcribed him to me, the moſt *under-bearing* man exiſting. "I never knew," added the ſame perſon, "any one who bore his faculties more meekly."

"Theſe qualities attended him throughout his life, and in all its occurrences. When engaged in literary controverſy, he was liberal to his opponents: in common life he was fond of children and young

perſons; humane to the brute creation; patient and charitable. A perſon, who was intimately acquainted with him for above forty years, profeſſes to have witneſſed frequent inſtances of his mildneſs and forbearance under much provocation; and never, during the whole of that time, to have ſeen him out of humour: the ſame perſon has declared, from actual knowledge, that his income, which ſolely aroſe from his merit and literary labours, was in a great part ſpent in acts of beneficence, like himſelf, ſilent and ſincere.

"Such an aſſertion, and ſo ſupported, is ſufficient to do away a remark of Dr. Johnſon, that Warton was the only man of genius that he knew without a heart. A remark, which thoſe, who are acquainted with the peculiarities of the great man that made it, may believe to poſſeſs more point than juſtice; and which they, who were beſt acquainted with the ſubject of it, know to be untrue. The gentleman, who communicated it to me, followed it up, by an inſtance of kindneſs ſhown to himſelf, on ſlender acquaintance with Mr. Warton, who, in order to accompliſh it, was forced to commit ſome violence on his own inclinations, by laying himſelf under an obligation to a third perſon." P. c.

Other circumſtances and anecdotes are alſo mentioned, for which we muſt refer our readers to the Life itſelf. The remarks of Mr. Mant on the poetical and other works of his author are, in general, judicious and ſenſible; and his compariſon of the digreſſions in his hiſtory of poetry to mountains in a journey, is peculiarly illuſtrative and juſt. We will give the defence of this work entire, as a proper ſpecimen of the editor's talents.

"The *Hiſtory* of Engliſh Poetry is the moſt ſolid baſis of our author's reputation. It has been before remarked, that he judiciouſly preferred the plan, on which he has proceeded, to that propoſed by Pope, Gray, and Maſon: but there may be room to doubt of his judgment in not commencing his hiſtory at an earlier period. As one advantage of his plan was, that it marked the progreſſion of our language, an enquiry into Saxon poetry would ſurely not have been irrelevant to his ſubject: which appears to have been the opinion of a late elegant writer, who has thought proper to begin an hiſtorical ſketch of our poetry at an earlier period than Warton.

"Thoughout his work he has employed indefatigable diligence and minute reſearch in collecting materials; indeed it has been obſerved, that "he has ſhown more ſolicitude in collecting, than perſpicuity in arranging them. Hence," continues the ſame critic, "his hiſtory has been found ſo dry and oppreſſive as to ſubdue the eagerneſs of the generality of readers; and hence nearly one fourth of the ſecond volume is filled with errata and amendments to the firſt."

"The hiſtory is certainly not free from inaccuracies, and indeed it would be aſtoniſhing if it were. But the latter of theſe remarks, which was advanced ſomewhat incautiouſly by one writer, and repeated without examination by another, is much too comprehenſive. The ſecond volume contains 544 pages; forty-ſix of theſe, making a little

little more than one twelfth, inſtead of nearly one fourth, of the ſecond volume, are filled with additions and emendations (not errata and amendments) to the firſt.

"The former remark is founded apparently on a miſconception of the nature of the work in queſtion, and on a miſtake in charging the writer with what is incident to his ſubject. If the eagerneſs of the generality of readers is ſubdued in their Progreſs through the Hiſtory of Engliſh Poetry, it ſhould be remembered, that a work abounding in diſquiſition, a ſpecies of writing to which the people are unuſed, and replete with quotations in language and metre, with which the people are unacquainted, can hardly look for extenſive popularity; in its very nature it cannot be expected to "pleaſe the million: it muſt be caviare to the *general*." If ſuch a work is ſometimes dry and oppreſſive even to readers of a ſuperior claſs, it ſhould be remembered, that enquiries concerning the obſcure writers of a barbarous age promiſe no great entertainment; and, inaſmuch as they are neceſſary to the main object, fix the charge of dryneſs upon the ſubject rather than the author; who, on the other hand, is deſerving of commendation for relieving the unavoidable weight of his ſubject by the general tenor of his ſtyle and manner, by lively remarks and amuſing anecdotes.

"And this conſideration ſhould influence the judgment formed on the digreſſions, which he occaſionally introduces; as for inſtance, on the riſe of the Myſteries, in the ſecond volume, and on Dante's Inferno in the third. For let it be allowed that theſe are excreſcences, yet they bring with them their own excuſe, when it is conſidered that they are to a reader what mountains are to a traveller; they retard his progreſs perhaps, but prevent the irkſomeneſs, which is experienced in proceeding over an uninterrupted plain.

"It is this alſo, which contributes to give ſuch a reliſh to the abundant and various information, which theſe volumes contain, relating to ancient manners. Not that ſuch information is to be deemed in any degree digreſſive: the poetry and manners of a nation are intimately connected; their hiſtories then muſt alſo be blended, and reflect light on each other.

"Where ſcope is given for the exertion of the hiſtorian's powers, he is not backward in exerting them, and in vindicating to himſelf a higher than the mere mechanical diſtinction of reſearch and accuracy. He then ſhows that, as an antiquary, he poſſeſſes not only induſtry in collecting materials, but ſagacity and perſpicuity in uſing them: that, as a critic, he can analyſe the principles of compoſitions, can diſtinguiſh their characteriſtic features, and appreciate their merits: and, what, as an hiſtorian, is his peculiar province, that from the compariſon and combination of ſingle facts he can draw general remarks and concluſions; and can trace the progreſs of the mind, not merely as exemplified in the confined exertions of an individual, but in a ſucceſſion of ages, and in the purſuits and acquirements of a people. As proofs, amongſt others which might be given, of this aſſertion, I would refer to the characters of Chaucer in the firſt volume, and of Lord Surrey in the third; to the Diſſertations prefixed to the work; and to the ſurveys of the revival of learning and of the poetry of Queen Eliſa-

beth's age, which reſpectively cloſe the ſecond and third volumes." P. cxxv.

The notes ſubjoined to the Poems are in general illuſtrative, either by referring to authors imitated, or by explaining the deſign and object of the poet. We ſhall copy a ſhort inſcription with its note, which we alſo, as well as the editor of theſe Poems, had frequently heard aſcribed to Dr. Bacon.

" *Inſcription over a calm and clear Spring in Blenheim Gardens.*

Here quench your thirſt, and mark in ME
An emblem of true Charity;
Who, while my bounty I beſtow,
Am neither heard nor ſeen to flow.

" Inſcription, &c.] I have heard this inſcription attributed to Dr. Phanuel Bacon, fellow of Magdalen College, author of the *Kite*, and of one or two pieces in the *Oxford Sauſage*. A copy of the inſcription, which a friend once ſhewed me in MS. has two additional lines:

Repaid by freſh ſupplies from heaven,
For every cup of water given.

I ſince find the inſcription mentioned as Dr. Bacon's in the *Gentleman's Magazine* for 1792; where the firſt line is, " Gentle reader ſee in me." The inſertion of the Inſcription in the edition of Warton's Poems in 1791, arranged by himſelf, and partly printed before his death, may be conſidered as aſcertaining him for the author." P. 105.

Let us remark, that the additional couplet, which we have heard thus expreſſed,

" Yet bounteouſly repaid by heav'n
For every drop of water given,"

is ſurely a great improvement of the original thought, and well worthy to be added to it. For the general character of Mr. Warton's proſe and poetry, let us again recur to his biographer.

" On the proſe ſtyle of Warton may be added a few words, which are applicable to his other works, and eſpecially to the Hiſtory of Engliſh Poetry. His expreſſions are ſelect and forcible, and his ſentences animated. He has frequent compariſons and alluſions, which not only embelliſh his thoughts, but at the ſame time illuſtrate them. He abounds in figurative language, but without loſing ſight of ſimplicity; and is, perhaps, as much as any modern Engliſh author, remarkable for uniting, without affectation and without an appearance of art and labour, the excellences of a ſtyle at once perſpicuous, ornamented, vigorous, and muſical." P. cxxx.

" It may be concluded, by way of general remark, that, notwithſtanding his blemiſhes, for blemiſhes he undoubtedly had, Warton is entitled to claim no mean rank amongſt the poets of his country: that he diſplays great facility and variety of powers; that his ſtyle is forci-

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ble and ornamented; his thoughts lofty and dignified; his imagery in his deſcriptive poetry ſelect, new, and diſtinct; in his lyric poetry, gorgeous and magnificent; that in his leſs ſerious pieces he has the humour, without the groſſneſs, of Swift; that in his Latin compoſitions he ſhows a true claſſical taſte and feeling; and that, in all his poems, though he abounds in imitations of his predeceſſors, his imitations are not ſervile, and that what he borrows he makes his own." P. clxi.

Not ſeeing any material reaſon for diſſenting from either of theſe deciſions, we ſhall leave them to the conſideration of the reader; not doubting that every collector of Engliſh poetry will be glad to procure the preſent volumes; in which, if the notes are more abundant than neceſſity demands, they certainly do not exceed the proportion required by modern faſhion.

ART. VIII. *The Edinburgh Practice of Phyſic, Surgery, and Midwifery; preceded by an Abſtract of the Theory of Medicine, and the Noſology of Dr. Cullen, and including upwards of Six Hundred authentic Formulæ, from the Books of St. Bartholomew's, St. George's, St. Thomas's Guy's, and other Hoſpitals in London, and from the Lectures and Writings of the moſt eminent public Teachers. With Twenty Quarto Plates. A new Edition, in Five Volumes.* 8vo. 3l. 15s. Kearſley. 1803.

THE former edition of this work (for an account of which, ſee our Review for September, 1800, vol. xvi. p. 297) was compriſed within a ſingle volume, equal indeed to two in bulk, as it conſiſted of near 900 pages. The preſent edition is extended to five volumes, of which the firſt and ſecond relate to Medicine, the third and fourth to Surgery, the fifth and laſt to Midwifery, which made no part of the former edition. The union of the different branches of medical practice in the preſent work may appear (ſays the editor, in the Preface) to demand ſome apology; but, when it is conſidered that the bulk of the profeſſion (taking the profeſſion collectively) are in the habit of practiſing all at the ſame time; that this is univerſally the caſe in the army and navy; that no medical man ſhould be ignorant of that branch which he does not practiſe; and, laſtly, that the peculiar nature of ſome diſeaſes renders it impoſſible to decide, to which of the branches it properly belongs; he apprehends that little can be objected to this part of his plan.

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The Introduction prefixed to the firſt volume of this work exhibits a conciſe view of the hiſtory of phyſic, from its earlieſt times down to the preſent period. What is here related concerning the lives, writings, precepts, and practice of Hippocrates, Galen, Celſus, Alexander Trallian, and other Greek and Roman phyſicians, the compiler has abridged from the hiſtories of Le Clerc and Freind; in ſuch a manner, however, as to retain the principal facts and obſervations given by them. The account of the Arabian phyſicians is too ſhort. It is mentioned in a very curſory manner, at p. xliv. that we are indebted to them "for the deſcription of ſome new diſeaſes, particularly the ſmall-pox;" but, as the meaſles alſo were firſt deſcribed by them, and are a diſeaſe of no light conſideration, the mention of them ſhould not have been omitted.

The period from the end of the fifteenth to the beginning of the ſixteenth century was remarkable for the introduction of chemiſtry into medicine, and for the appearance and hiſtories of three new diſeaſes; namely, the ſweating-ſickneſs, the venereal diſeaſe, and the ſea-ſcurvy. The beginning of the ſeventeenth century is a memorable æra in the annals of medicine. It was then (namely, in the year 1628) that the immortal

"Harvey demonſtrated and communicated to the public one of the moſt important diſcoveries reſpecting the animal economy, the circulation of the blood. This diſcovery, more effectually than any reaſoning, overturned all the ſyſtems which have ſubſiſted prior to that time. It may juſtly be reckoned the moſt important diſcovery that has hitherto been made in the healing art: for there can be no doubt, that it puts the explanation of the phenomena of the animal body, both in a ſtate of health and diſeaſe, on a more ſolid and rational footing than formerly. It has not, however, prevented the riſe of numerous fanciful and abſurd ſyſtems. Theſe, though faſhionable for a ſhort time, and ſtrenuouſly ſupported by blind adherents, have yet in no long period fallen into deſerved contempt. And notwithſtanding the abilities and induſtry of Stahl, Hoffman, Boerhaave, and Cullen, we may eaſily venture to aſſert, that no general ſyſtem has yet been propoſed which is not liable to innumerable and unſurmountable objections. Very great progreſs has indeed been made in explaining the philoſophy of the human body, from aſcertaining, by deciſive experiment, the influence of the circulating, the nervous, and the lymphatic ſyſtems in the animal economy. But every attempt hitherto made to eſtabliſh any general theory in medicine, that is to conduct the cure of every diſeaſe on a few general principles, has equally deviated from truth with thoſe of Hippocrates and Galen; and has equally tended to miſlead thoſe who have adopted it. Indeed we may with confidence venture to aſſert, that from the very nature of the ſubject itſelf, medicine does not admit of ſuch ſimplicity. No one can deny that the human body conſiſts of a very great

great number of different parts, both ſolids and fluids. It is, however, equally certain, that each of theſe is from many different cauſes liable to deviations from the ſound ſtate. And although ſome ſlight changes may take place without what can be called a morbid affection, yet we well know, that every change taking place to a certain degree in any one part will neceſſarily and unavoidably produce an affection of the whole. Hence we may without heſitation venture to affirm, that every general theory which can be propoſed, attempting to explain the phenomena, and conduct the cure, of all diſeaſes on a few general principles, though for ſome time it may have ſtrenuous advocates, will yet in the end be found to be both ill grounded and pernicious.

"The art of medicine has been much more uſefully improved by careful attention to the hiſtory, theory, and practice of particular diſeaſes, and by endeavouring to aſcertain, from cautious obſervation, the ſymptoms by which they are to be diſtinguiſhed, the cauſes by which they are induced, and the means by which they are to be prevented, alleviated, or cured." P. xlvii.

Then follows an account of the Medical School of Edinburgh, the founder [the editor uſes the redundant expreſſion "the *firſt* founder"] of which was Dr. Alexander Monro; on whom, and on his ſon, the preſent anatomical profeſſor, as well as on the late Dr. Cullen, a well-merited encomium is beſtowed. The late Dr. Black's name is not once mentioned. It is true, he was not a practical phyſician; but, as a chemiſt, he contributed ſo largely to the reputation of the preſent Edinburgh ſchool, that it excites our ſurpriſe that his name ſhould have been omitted. After a general view of the Theory of Medicine, the various diſeaſes to which the human body is liable are treated of, in the order of Sauvage's Noſology, which the editor prefers to that of Cullen; but the general principles on which the practical directions are founded are thoſe of the laſt-mentioned author, with ſuch alterations and additions as have been pointed out, by later diſcoveries and improvements in medical practice. Having given a ſpecimen of the compiler's manner of executing this part of the work, in our review of the firſt edition, it will be unneceſſary for us to make any further obſervations except to ſtate our opinion, that inſtead of being detailed at full length, many of the caſes might have been abridged, ſo as to have leſſened the bulk and price, without leſſening the value of the book.

The third and fourth volumes relate to Surgery; the different ſubjects of which are taken from the moſt approved modern authors on this important branch of the healing art. To the firſt of theſe volumes is prefixed a Hiſtory of Surgery, and to the laſt is ſubjoined an Appendix, wherein Suſpended Animation, Electricity, and Galvaniſm are treated of; beſides which, there is alſo an account of new inſtruments for ſurgical operations.

Midwifery

Midwifery is the ſubject of the fifth and laſt volume; the Introduction to which, as in the caſe of the other volumes, contains a hiſtory of the art. The contents of this volume appear to have been collected from the beſt and moſt authentic ſources, with the ſame attention to method and fact as thoſe of the preceding volumes. The obſtetrical part is followed by an account of the diſeaſes of children; in treating of which, the editor has not omitted to notice the inoculation of the cow-pock, or vaccination. To this volume, as well as to thoſe which relate to Surgery, there are a number of well-engraved plates.

The firſt edition of this work received our approbation: we ſhall therefore only add, that we think it has been rendered more uſeful in proportion as it has been more enlarged.

ART. IX. *Sermons on various Subjects, preached at the Octagon Chapel, Bath. By the Rev. John Gardiner, D. D. Rector of Brailsford, and Vicar of Shirley, in the County of Derby.* 8vo. 7s. Hatchard. 1802.

THE partiality of hearers, often as much attached to the perſons and good qualities of individuals, as to their learning or oratorical accompliſhments, is ſometimes injudiciouſly exerted in promoting the publication of Sermons preached on particular occaſions to particular congregations. We have frequent opportunities to witneſs and regret this circumſtance, being obliged to toil through volumes of diſcourſes, which, though very well adapted to the occaſions that produced them, exhibit proofs of no more than mediocrity of talent, and might as well have remained among the unpubliſhed manuſcripts of the writer. The contents of this volume are of a higher order, and may reaſonably expect a more general attention. They are animated without enthuſiaſm; forcible, yet exceedingly perſpicuous; and breathe the true ſpirit of the Chriſtian, with the patriotiſm of an Engliſhman.

The diſcourſes are ſixteen in number. The firſt, which we cannot but admire, though ſome will object to it, that it is too political for the pulpit, exhibits a contraſt between the governments of France and England. The ſecond, third, and fourth, are on the Superiority of the Goſpel Evidence for a future State. The fifth is on Ridicule in Regard to Religion. The ſixth is on the preſent and future Conſequences of Sin. The ſeventh, on the Heavenly Life of the Chriſtian. The eighth,

on

on Gratitude for Signal Victories and National Deliverances. Ninth, on the Inſufficiency of Natural Religion. Tenth, the Lord's Supper a means of advancing in Holineſs. Eleventh, on Patience in Affliction. Twelfth, on the Nature and Neceſſity of Zeal. Thirteenth, on the Errors and abuſes of Zeal. Fourteenth, on the Means of acquiring and increaſing Zeal. Fifteenth, Injuries from Men conſidered as proceeding from God. Sixteenth, on the Diſpoſitions requiſite for ſtudying and receiving the Truth.

Two ſhort extracts, from the firſt and laſt of theſe diſcourſes, will be ſufficient to ſatisfy the reader how far they are deſerving the commendation we have given them.

"But here, my brethren, let us pauſe—a ſcene preſents itſelf which makes us look up with adoration to the diſpenſations of Providence—*Whoſo truſteth in the Lord, ſhall be ſtrong in the power of his might*—and never was there a more illuſtrious inſtance afforded of the truth of this decree. The enemies of *Louis* may cover him with ignominy on a throne, but they cannot prevent his appearing with dignity on a ſcaffold. *Their* hatred and perſecution ſerve but to illuſtrate *his* magnanimity and glory. Unappalled at ſight of the inſtrument of his death, regarding it as the paſſage from a temporal to an eternal kingdom, with what heroic ſentiments did not the efficacy of his faith and the conſciouſneſs of his virtues inſpire him! How nobly did he ſurmount the dread of diſſolution! Loaded with inſults, denied the laſt privilege allowed the meaneſt malefactor, that of taking leave of the ſurrounding crowd—in the midſt of confuſion, tumult, and noiſe, he, (and perhaps he alone) calm and collected, with his eyes fixed on Heaven, exclaims, "*I commend my ſoul to God—I forgive my enemies—I die innocent.*" With theſe words the ſcene of his miſeries is rolled up, his ſoul takes its flight, and a lifeleſs trunk only is left to ſatiate the rage of his ſtill relentleſs enemies. Auguſt but ill-fated Monarch! accept this laſt tender tribute from hearts, who, though unknown to thee, have ſympathiſed in all thy ſufferings! Peace to thy departed ſoul! Releaſed from the bondage of human woe, mayſt thou now be ſolaced in thoſe realms of immortal bliſs, where *the wicked ceaſe from troubling, and where the weary are at reſt!* May all thy frailties and imperfections be more than atoned for by the accumulated load of thy misfortunes! May the All-merciful Father have received thee into his boſom! *Waſhed in the blood of the Lamb*, mayeſt thou now enjoy *that eternal and exceeding weight of glory*, which an Apoſtle of ſalvation has aſſured us muſt infinitely ſurpaſs the moſt exquiſite *ſufferings of the preſent time!* Comforted with this hope, there, then, will we leave thee, and return to thoſe authors of the bloody deed who with conſciences black as hell, are now, perhaps, lifting up the dagger againſt thy miſerable, diſconſolate, relics—againſt—(Hear it all ye kindreds of the earth and be amazed!) the ſiſter, the wife, the children of a murdered King!—let us return, I ſay, to theſe miſcreants, but not to deſcribe all the atrociouſneſs of their villainy; for what language can be adequate to this?

this?—conſigning them then to him who *doth execute the Judgment of the Fatherleſs and Widow*, let us ſee if, as a nation, we can profit of their examples; if, from their actions, we can derive any inferences, or eſtabliſh any principles, which may ſerve as lights and guides to ourſelves.

" Firſt, we learn from hence how dangerous and fatal may prove ſudden changes and innovations in a ſtate. *The beginning of ſtrife*, ſays the wiſe man, *is as when one letteth out water. A cloud no bigger than a man's hand* may contain in its boſom the ſource of a deluge—and when once the barriers are broken down, who knows how far the inundations may ſpread? When once the reins are looſened and committed into the hands of a capricious and inconſiderate multitude, who can be anſwerable for the extremes to which they may go, or the outrages they may commit? Had the examples before us been told, on their firſt triumph in the enjoyment of liberty, that hereafter they would abuſe it in perpetrating the moſt atrocious deeds, that they would maſſacre thouſands of their fellow-citizens, and imbrue their hands in the blood of the Sovereign—no doubt they would have ſtartled with horror at the very idea, would have wreaked their vengeance, perhaps, on him who dared to ſuggeſt it—at leaſt they would have replied in the language of *Hazael*, " thinkeſt thou, *we are dogs, that we ſhould do ſuch things?* It is impoſſible for us to arrive at ſuch a pitch of brutal ferocity." The event, however, has ſhewn how little acquainted they were with their own hearts, how incapable they have been of reſtraining the fury of their paſſions.

" Not, however, that from hence, I would lay it down as an invariable principle, that all alterations in a Government are uſeleſs, improper, and never to be attempted. Governments, like other human inſtitutions, muſt be ſubject to imperfections, to abuſes and errors; and the ſooner they are removed, and judicious regulations adopted in their place, the greater reaſon, no doubt, have we to rejoice—it is by repeated changes and revolutions that our Conſtitution has arrived at its preſent eminent degree of envy and glory. Much leſs would I be thought to inſinuate, that the Government of *France* was not radically defective, or that the rights of man, properly underſtood, did not demand in it a melioration or reform. But what I would wiſh ſtrongly to impreſs on your minds is, that in regard to ourſelves, in the preſent happy and proſperous ſtate in which we are, the crude and viſionary plans of juvenile upſtarts in politics, however ſincere may be their pretenſions, are little worth attending to; but, that the moſt mature deliberation of the wiſeſt and moſt experienced heads is requiſite to determine, whether *any* reform would be productive of eſſential improvements, of ſuch magnitude, as to warrant the expoſing ourſelves to the precarioufneſs of novelty, and hazard of experiment—and if ſo, that the moſt exact circumſpection ſhould be applied both as to the time in which this reform is to be introduced, to the meaſures by which it is to be purſued, and to the perſons that are to ſuperintend its eſtabliſhment. Above all, beware of thoſe characters of ambition and intrigue, who connected, perhaps, with the common enemy, under pretence of a ſeaſonable and temperate reform, entertain the moſt

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perfidious and malicious views—who wish to disturb the tranquillity of the State—by propagating the most delusive theories to excite a spirit of disloyalty and sedition—and by substituting anarchy and confusion for discipline and order, to promote one general struggle for places of power and emolument. Of such *false teachers*, I say, my brethren, *beware. They may come to you in sheep's clothing*; they may dazzle you by the brightness of their genius or the subtlety of their arguments; *but inwardly they are ravening wolves*—their views are to aggrandize themselves, at the expense of your happiness." P. 27.

The last Sermon we think very highly entitled to attention; it is on the disposition requisite for studying and receiving the truth; and we much approve the following passage.

"*This*, said Jesus Christ, to the enemies of his mission, *this is the condemnation that men love darkness better than light because their deeds are evil.*—John iii. 19. And would to Heaven we had no reason to reproach in a similar manner the infidels of our days! but what, if their heart was well disposed to Christianity, would their understanding decline the honour of acquiescing in it also? If the fear of the Lord was engraved in their soul, could they avoid discovering the hand of God in Scripture, where this fear is constantly inculcated? An honest man who should have a real love for virtue and truth, or to speak plainly a Deist upright and sincere, full of reverence for the God he professes to acknowledge, and a strict observer of the law of nature, doing every thing to secure his present and future happiness—such a person could not fail to embrace the Gospel with alacrity and zeal—in perusing its contents he would discover nothing but what he before loved—its doctrines and its worship, its precepts and promises, every thing would be conformable to his principles and his wishes—he would receive it as the most precious gift which the divine goodness could impart to his creatures. The great source of infidelity is, then, not in the mind but in the heart—truth and vice can never associate—the latter being the offspring of deceit, will try to stifle the former or refuse to listen to its dictates—and considering the too general corruption of heart and depravity of morals among mankind, is it to be wondered at that Christianity should not have gained an entire ascendancy over their minds? But I introduced the subject of this discourse with insinuating that we live in an æra distinguished for a remarkable phænomenon. A whole body of people Governors as well as governed, and among them no doubt many renowned for their abilities and talents, have not only been insensible of the value of Christianity, but for some or other of the reasons I have been explaining, mistaking abuses for rules and prejudices for truths, have united their efforts to banish every trace of this divine religion from their country. An event so unprecedented, the rejection of a faith which had stood the test of inquiry for eighteen centuries, could not fail to arrest the attention and excite the industry of the learned and wise. Hence what a multitude of elaborate disquisitions, of interpretations of prophecy, and applications of Scriptural decrees has not so strange and

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preſumptuous a meaſure occaſioned! Many of theſe ſpeculations muſt be neglected no doubt as fanciful and nugatory; but from ſuch as come recommended by an acute and laborious reſearch there ſeems to be one common and important reſult; viz. that this event in effecting the humiliation and downfal of Anti-Chriſt may be conſidered as a prelude to that glorious and momentous period when this prediction of the Prophet will be fulfilled; the *earth ſhall be full of the knowledge of the Lord as the waters cover the ſea.*—Iſaiah xi. 9.

If then we may be permitted to indulge this flattering proſpect, the concluſion is that the *candle of the Lord* is removed from the Land of *France* only for a time, that it may be reſtored free from the impurities it had collected, to burn with a brighter and a ſtronger flame. Long accuſtomed to entertain a reverence for the abſurdities and impoſtures of Popery and Superſtition—(as one extreme too often leads to another) the zeal of this people for the novelties and faſcinating dreams of a vain philoſophy is the leſs ſurpriſing. But whilſt in conſequence of this we have had to lament a partial eclipſe of the *Sun of righteouſneſs* in one region of the earth, is it not a conſolation to reflect that it has received in another and at the ſame period, I had almoſt ventured to ſay, a proportional increaſe of light? To the charge of a laxity of principle, a depravity of heart and licentiouſneſs of morals, of lukewarmneſs, ingratitude, and a ſtupid inattention to the awful warnings of Providence; againſt ſuch a charge I ſay in general, in vain could the people of this land attempt a juſtification—but amidſt thoſe evils which have long ſince preſſed upon our weary minds, the too juſt cauſes of animadverſion and reproach—ſhall we not look for relief to the many well-founded claims that may be produced of approbation and reward? Let us acknowledge that while the enemy has been induſtrious and but too ſucceſsful in ſowing his tares, much good ſeed alſo has ſprung up and brought forth fruits—let us acknowledge that amidſt the deſpiſers and abuſers of Chriſtianity ſo numerous in the world, this divine ſyſtem has found among us illuſtrious followers of its precepts, zealous advocates and powerful defenders of its doctrines. Perhaps in no æra was ever this or any other country known to abound with more uſeful and valuable productions for the ſupport and diffuſion of religious truth," P. 396.

It is very probable that Dr. Gardiner was invited to publiſh theſe diſcourſes by the enlightened and numerous congregation who received benefit from their energy and truth, though of this we are not informed. We think them highly creditable to the preacher, and well calculated to diffuſe and extend the truth and the zeal for which he has proved himſelf ſo good and able an advocate.

ART.

ART. X. *Principles of Modern Chemiſtry, ſyſtematically arranged. By Dr. Frederic Charles Gren, late Profeſſor at Halle, in Saxony. Tranſlated from the German, with Notes and Additions, concerning late Diſcoveries by the Tranſlator, and ſome neceſſary Tables. Illuſtrated by Plates. Two Volumes.* 8vo. 448 and 498 pp. 16s. Cadell and Davies. 1801.

THE tranſlator's Preface informs the public, that

"this work is an abſtract, made by the late celebrated Dr. Gren himſelf, in the year 1796, from his *Syſtem of Chemiſtry, Halle*, 1794, in four volumes octavo, the moſt complete and ſyſtematical work ever publiſhed on this ſcience. It was not deſtined, as he ſays himſelf in his Preface, to be a mere ſkeleton of that larger work, but to be uſeful without it, and to form a complete introduction to chemiſtry. Hence all the principal experiments have been circumſtantially deſcribed, and all the fundamental and leading principles properly explained."

The Preface likewiſe points out the additions which the tranſlator himſelf has made to the work, and which undoubtedly render it much more complete and uſeful. Thoſe additions principally are, 1ſt, ſeveral very proper notes, which are diſtinguiſhed from the author's notes by the addition of the abbreviation Edit.; 2dly, the principal diſcoveries made ſince the original German edition of the book; 3dly, the adoption of the new nomenclature wherever it had been omitted in the original; 4thly, the addition of ſeven very neat copper-plate engravings, the firſt ſix of which repreſent the moſt neceſſary and uſeful chemical inſtruments, while the ſeventh exhibits the new chemical ſymbols; 5thly, an Appendix, containing ſeveral uſeful articles, as is ſpecified in the Table of Contents, the principal diviſions of which are as follows.

Volume I. Introduction. Chap. I. *Preliminary Matters;* wherein the primitive powers of bodies in general, the nature of chemical affinities, the common operations, the inſtruments, &c. are ſucceſſively deſcribed. Chap. II. *Of the more common ſimple and compound Subſtances;* wherein the theory of heat and of combuſtion, together with whatever concerns it, ſuch as the nature and action of the atmoſpherical air, its components, &c. are examined. Chap. III. Of *Salts in General.* Chap. IV. *Of Earths.* Chap. V. Mineral Acids, and their Combinations with Alkalis and Earths. Chap. VI. *Conſtituent Parts of Vegetables;* wherein the principles of the art of dyeing, and of the art of bleaching, are explained.

Volume II. Chap. VII. *Conſtituent Parts of the Bodies of the animal Kingdom.* Chap. VIII. Spontaneous Changes in the Mixture of organic Bodies. Chap. IX. *Of Bitumens.* Chap. X. *Coaly Subſtances of the mineral Kingdom.* Chap. XI. *Concerning Metals.* Tables of ſimple chemical Attractions.

Appendix. I. Obſervations on the Tables of chemical Attractions. II. On the modern chemical Characters. III. Of the ſpecific and abſolute Gravities of Bodies. IV. Farenheit's and Reaumur's Thermometers reduced. V. Compariſon of the French with Engliſh Grains. VI. French and Engliſh cubic Inches compared. VII. On the new French Meaſures and Weights. VIII. Chemical Library.—Index.

The above-mentioned ſeven plates, with their explanations, are placed immediately after the Table of Contents in the firſt volume.

The Introduction to this work may be conſidered as a compendious hiſtory of chemiſtry. It deſcribes the object, the origin, the progreſs, the uſes, the abuſes, and the principal promoters of the ſcience.

To a philoſophical chemiſt, the following paragraph of the Introduction, in which Dr. Gren endeavours in ſome meaſure to reconcile the preſent with the lately exploded ſyſtem, may appear rather remarkable. After paying a proper tribute of praiſe to the memory of the late famous but unfortunate Lavoiſier, he ſays:

"Yet whoever examines the whole impartially, and without predilection, will find, that on adopting the antiphlogiſtic ſyſtem, there ſtill remain chaſms in the explanation of many phenomena, and eſpecially with regard to the extrication of light (in combuſtion as well as without.) It is quite in vain to deduce light from a modification of caloric. This expreſſion, if it does not involve a modifying cauſe, means nothing at all; but if it be neceſſary to admit ſuch a cauſe, modifying the caloric ſo as to become light; and, if it may be allowed to call this cauſe *phlogiſton*, it is eaſy to conceive, firſt, that it is impoſſible to reconcile the antiphlogiſtic ſyſtem with the adoption of phlogiſton; and then, that the latter becomes even neceſſary, in order to explain ſatisfactorily all the circumſtances of its various phenomena."

A tendency to the partial, or at leaſt the nominal, admiſſion of phlogiſton, is obſervable in various other parts of the work.

The natural order of compoſition, which proceeds from the ſimpleſt to the moſt complicated bodies, might have required an arrangement of the materials different from that which, as appears from the above-mentioned Table of Contents,

tents, has been adopted by this learned author; for he has placed the examination of metallic ſubſtances at the end of the work, while that of the vegetable, animal, and bituminous bodies, which are by far the moſt complicated, has obtained a prior ſituation; but the principal merit of the work conſiſts in the great multiplicity of particulars, and in the perſpicuous ſtyle in which they are deſcribed and explained. The materials are not ſolely thoſe which may be neceſſary to eſtabliſh the general theory of chemiſtry, or to prove the principal properties of natural ſubſtances; but they extend to all the different branches that are dependent upon chemiſtry, comprehending the principles of pharmacy, of the arts, of various manufactures, ſuch as the making of pottery, ſugar, ſtarch, glaſs, wines, &c. as alſo the art of dyeing, bleaching, baking, refining of metals, &c.

In the explanation of what he calls preliminary matters, this author is, upon the whole, remarkably clear and diſtinct; his explanations being generally illuſtrated by the addition of examples, as may be obſerved in the following ſpecimens.

" If heterogeneous parts are combined in ſuch a manner, that the whole preſents itſelf, even as to its minuteſt parts, in the ſhape of an homogeneous body, or that in the compound they cannot be diſtinguiſhed from each other by our ſenſes, the body which they thus form is called *mixed*, or *chemically combined*. If the reverſe be the caſe, that is to ſay, if the body be made up by a mere appoſition of diſtinguiſhable parts, it is called a *mingled maſs*, or *mechanically united*. This diſtinction ought to be carefully remembered.

" Inſtances of mingled bodies. The granite, porphyry, blood, wheaten flour.

" Sometimes the parts of a mingled body are not diſtinguiſhable from each other by the naked eye; and ſuch would be apt to be miſtaken for a *mixed body*, did not other circumſtances ſhow the contrary.

" Heterogeneous ſubſtances, when merely *mingled*, or made up by mere appoſition of parts, preſerve their former nature and qualities: on the contrary, if they be *mixed*, they then conſtitute a body with properties totally different from thoſe of its conſtituent parts.

" Examples: A *mingled maſs* of ſulphur and calx of arſenic, and their *mixture*, or yellow arſenic, which laſt is a chemical compound produced by ſublimation. A *mingled maſs* of mineral alkali and ſiliceous ſand, and their *mixture*, or chemical combination, glaſs.

" Experiment: Blend or mingle accurately together, two parts of fine white quartz-ſand with three parts of mineral alkali, that has loſt its water of cryſtallization. The mingled parts will ſtill exhibit their former nature unchanged. Melt them, with the aſſiſtance of the blow-pipe, into a clear tranſparent glaſs; the mineral alkali will no longer ſhow in this compound its taſte nor its ſolubility in water.

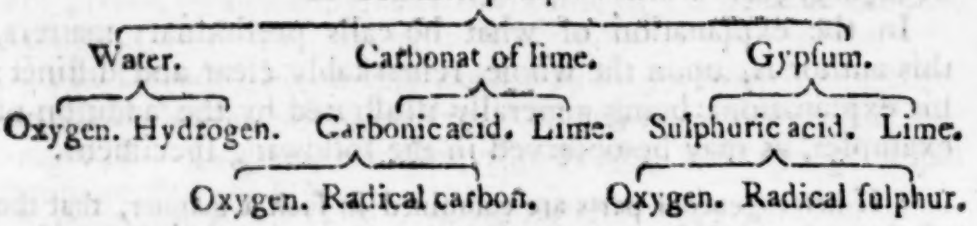
" The combination of *heterogeneous* parts, ſo as to conſtitute an homogeneous total, is called a *chemical combination*, or ſimply *mixture*, *compoſition*

compoſition (ſyntheſis;) and the ſeparation of ſuch parts is called *decompoſition* (analyſis.) But if homogeneous parts are only added together, the proceſs is called *mechanical combination*, or ſimply *aggregation*, and the product has the name of *aggregate; vice verſa*, if homogeneous parts are mechanically removed from each other, the term *ſeparation*, or alſo *diviſion* of the body is made uſe of. Theſe two laſt operations do not produce a new body, but a body of an augmented or diminiſhed maſs; ſince then only integrant parts are joined or ſeparated.

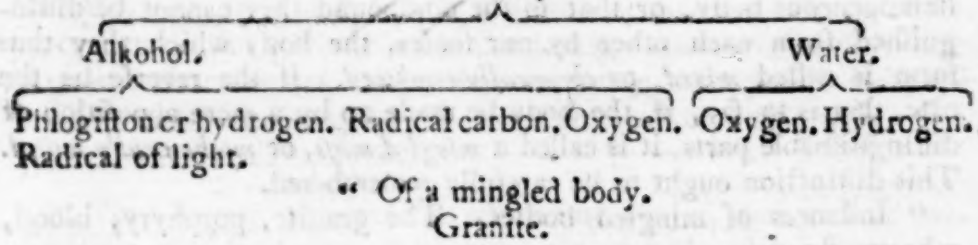
"If the conſtituent parts, obtained from a *mixed*, or from a *mingled* body are ſtill a compound, and did as much pre-exiſt in the body, and are not altered by the ſeparation, they go by the name of *proximate conſtituent parts* (partes proximæ;) and the heterogeneous parts of which they are compoſed have obtained the name of *remote conſtituent parts* (partes remotæ) of that body.

"Examples of mixed bodies.

1. Common pump-water.



2. Brandy.



"Of a mingled body.

Granite.

An indiſtinctneſs is obſervable where this author ſpeaks of the three primitive powers.

"Theſe three primitive cauſes," he ſays, "are *gravitation*, or power of *gravity*; the *power of cohesion*, or *attractive power*; and the *power of expanſion*, or *repulſive* power. They differ eſſentially from each other, and act upon totally different laws on the ſubſtances ſubjected to their influence.

"The *power* of *gravity* is uſually conſidered as not eſſentially different from the *power* of *cohesion*, and both are comprehended under the common name of *power* of *attraction*; yet the proofs of this do not ſeem to me convincing."

The theories of heat and of combuſtion are fully ſtated in the ſecond Chapter. The latter is explained, both upon the phlogiſtic and the antiphlogiſtic theories.

With

With reſpect to the deſcription of natural ſubſtances and their properties; with reſpect to the analyſis of the various compounds, the ſynthetical operations, and the applications of ſuch operations to the arts, &c. it is not in our power to follow this author ſtep by ſtep. The vaſt number of thoſe particulars, and their being moſtly mentioned in a variety of other reputable chemical works, a conſiderable number of which has, within the laſt ten or fifteen years, appeared before the public, render it both impracticable and uſeleſs. We ſhall, however, tranſcribe a few paſſages from different parts of the work, that our readers may form ſome idea of this author's ſtyle, and of his mode of treating the ſubject.

"Middle ſalts.

"Moſt of theſe earths unite with acids in a way ſimilar to that of alkalis. They deprive them of their acidity, and render them incapable of acting as acids. Such earths are, the calcareous, magneſian, argilaceous, and ſtrontian. For this property they are alſo ſtyled *alkaline* or *abſorbent* earths, and the product ariſing from their combination with an acid, is called a *middle ſalt* (ſal medium).

"The middle ſalts are, as to their external qualities, very analogous to neutral ſalts. They are diſtinguiſhed from each other as well by the difference of their earthy baſis as by that of their acid; and each alkaline earth produces with each different acid a particular middle ſalt. Yet ſome of theſe combinations are of ſo difficult a ſolubility, as prevents them from being claſſed with ſalts, and aſſigns them a place among ſtones and earths. For inſtance, gypſum, lime-ſtone.

"Each of the acids takes up only a certain fixed quantity of any alkaline earth. A middle ſalt, to be a true perfect ſalt of that kind, muſt contain no exceſs either of the acid or of the earth. There are however ſome middle ſalts, that are employed only when they have a redundancy of acid.

"The alkaline earths do not all poſſeſs an equal degree of affinity with acids. Some of them ſurpaſs, others are in this reſpect ſurpaſſed, by the alkalis.

"Of ſiliceous earth, glaſs.

"The *ſiliceous earth (ſilex)*, or *flint*, is the predominant conſtituent part of thoſe earths and ſtones, called ſiliceous. It is found in its pureſt ſtate in quartz, quartz-ſand, and rock-cryſtal. By itſelf it is inſoluble in water and acids, except the fluoric; it is deſtitute of taſte, and infuſible.

"Yet however refractory in the fire the ſiliceous earth may be when alone, it is eaſily rendered fuſible by the aſſiſtance of fixed alkalis, potaſh, or ſoda. Theſe diſſolve it in a heat ſtrong enough for fuſion, and unite with it to form a new compound, *glaſs*.

"Whence *glaſs (vitrum)* is a combination of the ſiliceous earth and a fixed alkali. The earth acquires fuſibility from the alkali, and the alkali loſes thereby its ſolubility in acids and in water. The more alkali is added to the compoſition, the ſofter and more fuſible becomes

the glaſs; but at the ſame time it is rendered leſs capable of reſiſting the action of water and acids. The goodneſs of glaſs depends on the purity of its ingredients, on their juſt proportion to each other, and on their being long kept very liquid during the fuſion.

"Common green glaſs is made by fuſing together ſand and aſhes containing alkali. For the whiter and finer *cryſtal glaſs*, pot-aſh, ſoda, and the purer kinds of ſiliceous earth, quite free from ferruginous matters, are uſed. Some other additions are at times admixed, partly to ſerve as fluxes to the ſilex, partly to give a greater denſity to the glaſs, and partly to deſtroy the combuſtible matters of the ingredients. Theſe additions are various in the different glaſs manufactories, ſuch as gypſum, litharge, nitre, white arſenic, and the black oxyd of manganeſe." Vol. i. p. 182.

"The nature of *mortar*, or paſte of lime, ſand, and water, whoſe hardening is a ſpecies of cryſtallization, depends on the abſorption of water by quick-lime, which not only imbibes, but alſo fixes, or transforms it into water of cryſtallization. A well-proportioned addition of ſand increaſes the firmneſs of the mortar by adheſion to the calcareous earth. The mortar to be of good quality, ought to be made of lime properly burnt, which after ſlacking has been carefully excluded from the exceſs of air, and prevented from drying, before it be worked up with ſand. It is only by a thorough drying, after the abſorption of carbonic acid, that mortar acquires its hardneſs. Before drying it is greatly injured by froſt." Vol. i. p. 190.

At the end of the firſt volume the reader will find a very good epitome of the art of dyeing, which contains a ſummary of the works of various authors, eſpecially of Berthollet and Bancroft.

The theory of fermentation, in all its ſtages, is explained with remarkable perſpicuity towards the beginning of the ſecond volume.

In the tenth Chapter, which treats of coaly ſubſtances, this author deſcribes the graphite or black-lead, in the following manner.

"Graphite (alſo called *plumbago* and black-lead) which ought not to be confounded with *molybdena*, has a dark iron-black colour, and metallic luſtre; is of a thin ſlaty fracture, and found in ſeparate looſe pieces of a moſt fine grain, which are very ſoft, and leave ſtrongly coloured traces on paper by friction. The ſpecific gravity of this ſubſtance varies from 1,987 to 2,267.

"The graphite ſuffers no change even by the moſt violent heat, if expoſed to it in cloſed veſſels, neither does it melt; but if it be roaſted with a ſtrong and continued heat, and acceſs of air, it diſappears for the greateſt part, and there remains only ſome oxyd of iron in caſe it had been pure. By ſuch treatment it uſually loſes 90 per cent. of its weight, and without any perceivable vapour.

"This deſtruction of the graphite is a ſlow combuſtion. It is ſooner affected in pure oxygen gas, in which caſe carbonic acid gas is

produced. The graphite is conſumed with greater facility, if oxygen gas be conveyed to it through the blow-pipe, and it leaves then a ferruginous ſcoria behind. It detonates very briſkly with nitrat of pot-aſh in red-heat, and carbonic acid gas is generated.

" Air, water, and oil, exert no action on the graphite; nor is it acted upon by any of the known acids.

" One part of pulverized graphite mingled with two parts of cauſtic fixed alkali, and expoſed to red-heat, affords hydrogen gas. On examining the reſidue left in the retort, the alkali is found to be ſaturated with carbonic acid, and the graphite totally decompoſed. If the graphite be ignited in a covered crucible, with four parts of ſulphate of pot-aſh, it yields ſulphuret of pot-aſh.

" Therefore the graphite is a natural compound of carbon and iron; in ſuch a manner, that the latter is not merely mingled, but indeed, mixed, or chemically combined with the carbon. It follows farther, from the above analyſes, that the graphite is a real *carburet of iron*. Pure graphite, or ſuch as has no earth interſperſed, or other extraneous matter, conſiſts, according to the experiments made with it, of 0,9 parts carbon, and 0,1 part iron. Its iron ſeems to be only an imperfect oxyd." Vol. ii. p. 152.

Treating of the combuſtion of metals, this author explains that of iron in oxygen air, in the following very clear manner.

" Let a ſtrong glaſs bottle be filled with oxygen gas. Inſert one end of a thin iron wire, twiſted in a ſpiral manner, and exactly weighed beforehand, into a cork ſtopper, well fitted into the neck of the bottle; and to the other end faſten a ſmall piece of touch-wood. Kindle the touch-wood, and immerſe the wire into the gas, ſtopping the bottle well with the cork.

" The deflagration extends to the wire, and the ſparks which fall down are black, brittle, friable globules of burnt or oxyded iron. If after refrigeration the bottle be opened under water, this fluid will enter, and occupy the room of the conſumed oxygen gas. The remaining part of this gas is not ſenſibly altered in its nature, when freed from the admixed aerial carbonic acid, that has been generated from the burning touch-wood. The weight of the remaining unburnt wire, ſubtracted from its whole weight, indicates how much of it was burnt; but the burnt remainder; viz. the black flags, weigh more than the weight of the burnt portion, found by ſubtraction, amounted to before the combuſtion. And this increaſe of weight agrees again exactly with the weight of the conſumed oxygen gas: in other words, the weight of the flag is in the inverſe proportion to that of the reſiduum of the oxygen gas employed in the experiment.

" Lavoiſier, who performed this experiment in a more accurate manner, found that 100 grains of iron leave, on combuſtion, from 135 to 136 grains of ſcoria, and beſides, cauſe 70 Paris cubic inches of oxygen gas to diſappear." Vol. ii. p. 171.

The nature of iron being very difficult to be underſtood, we cannot forbear giving our readers a ſmall ſpecimen of what this author, with great propriety, ſays on that intereſting article, in p. 317, and following.

" Of all metals, iron *(ferrum)* exhibits the moſt varieties and deviations. Its differences in the colour, denſity, fracture, tenacity, ductility, and degree of fuſibility, may be uncommonly great. Let us firſt examine *pure, ſoft, malleable iron*, that we may, at the ſame time, become acquainted with the general properties of iron, taken in its full extent.

" Soft and malleable iron has a greyiſh-white colour, a light grey, fibrous, hackly fracture. Its ſpecific gravity, at a mean rate, is 7,7; its hardneſs is not great, but its malleability and tenacity are conſiderably ſo; and it has this characteriſtic property, not poſſeſſed by other ſpecies of this metal, that whether cold or ignited, it may be extended, forged, and bent, without breaking.

" This ſoft and ductile iron is of extremely difficult fuſion; and in the ſtrict ſenſe, all attempts to fuſe it have hitherto failed, as often as the experiment was made in covered veſſels without addition, and with a perfect ſecluſion of air. It melts, indeed, between red-hot coals; but its ſpecific properties are thereby altered.

" Iron is oxyded by mere expoſure to low heat, and it paſſes through various degrees of oxydation. A reguline bright plate of iron, when heated, is covered on its ſurface with various gradations of colour, different according to the different intenſity of heat. Theſe indicate a beginning of imperfect oxydation; and when the plate has become red-hot, its ſurface is coated with a brittle, flaky, blackiſh cruſt, called *iron*, or *forge ſcales* (ramentum ferri). They are an imperfect oxyd of iron, and continue to be attracted by the magnet, or load-ſtone. This oxyd melts in a briſk melting heat into blackiſh brittle ſcoriæ, ſuch as are alſo obtained by the deflagration of a ſteel-ſpring in oxygen gas.

" If finely pulverized black oxyd of iron be ignited to redneſs under a muffle, ſtirring it at times, it becomes brown-reddiſh and duſty, and remains no longer attractible by the magnet. It is now converted into perfect oxyd of iron, whoſe increaſe of weight above that of reguline iron may amount to 40 per cent.

" Perfect oxyd of iron may be eaſily reſtored by radical carbon to the ſtate of imperfect oxyd, even without fuſion. Mere fat, or oil, may be employed for that purpoſe," &c. &c.

The Appendix to this work, in which the tranſlator has added ſeveral uſeful particulars, well deſerves the attention of the reader. His obſervations on the Table of Chemical Attractions are, upon the whole, very proper. His Table of Specific Gravities is likewiſe a uſeful appendage to an elementary book of chemiſtry; and though, throughout the work, Dr. Gren has added the ſpecific gravities to the ſeparate deſcriptions of the principal ſubſtances; yet it muſt be acknowledged, that it is highly uſeful to ſee them all collected under one point of view, to which the reader may occaſionally recur. The Tables of Engliſh and French Weights are alſo uſeful. The Index is tolerably copious and accurate.

ART.

ART. XI. *The Life of Richard Earl Howe. By George Maſon, Author of an Eſſay on Deſign in Gardening, and of the Supplement to Johnſon's Engliſh Dictionary.* 8vo. 3s. 6d. White. 1803.

FROM reſpect to the truly great character of this nobleman, the ornament of his profeſſion and of his country, we are induced to give his Life an early place among our principal articles.

The authenticity of what is here told cannot reaſonably admit of diſpute. The facts relating to Lord Howe, from the time of his going to Eton, in his fourteenth year, are given on the authority of Mr. Edward L'Epine, who was his Lordſhip's Private Secretary, and attended him, in all his naval expeditions, till 1763. The narrative, from this period to the termination of the noble Earl's life, is the reſult of the writer's perſonal knowledge and information.

It appears that from Lord Howe's firſt entering on his profeſſion, he diſcovered all thoſe talents, that foreſight, intrepidity, firmneſs, and vigour, both of mind and body, the progreſſive exerciſe and improvement of which neceſſarily qualified him for the high and important ſtations which he ſo ably and honourably filled. Various anecdotes are related, of his ſagacity and undaunted courage; and the imputations which were occaſionally thrown, by an impatient people, or by his political enemies, on his profeſſional and public conduct, are ably and ſucceſsfully combated.

His conduct in the American war, when he was oppoſed to the French Admiral D'Eſtaing; and his wary, but evidently ſagacious, mode of proceeding, when the reſtleſſneſs of popular expectation blamed him for remaining too much at Torbay, are among the ſubjects which are well and ſatisfactorily elucidated. It is ſufficiently proved alſo, that Lord Howe's affluence was not the reſult of his profeſſional ſucceſſes and advantages, but was principally owing to his family connections, and his excellent and amiable private character. We ſhall ſelect one or two ſhort ſpecimens.

"He always declared himſelf averſe to the ſyſtem of blocking up ports; he ſaid it was frequently ruinous to the ſhipping; and that, from the uncertainty of the winds, the poſſibility of adhering to ſuch a plan was by no means to be relied on. He thought is was much better to let the fleet lie in ſome ſheltered ſituation, whence it might proceed to ſea with almoſt any wind whatſoever; and he aſſerted, that the place he had deſcribed was Torbay.

"Let us now proceed to the hiſtory of our Admiral's movements with his fleet in 1793. Hoiſting the union flag at the main, he began

gan his cruize off Breſt, and in the Bay, July 14th. Near a month after, he got ſight of the French fleet, and chaſed them into Breſt. He then ventured into the Channel, Auguſt 10th, and anchored in Torbay. On November 18th, while cruizing in the Bay, he ſaw a ſquadron, to which chaſe was given, but they effected their eſcape. What was there in all this to impeach the well grounded high reputation of a veteran officer? Yet cenſure grew loud; he had anchored too much in Torbay. Surely he knew his own buſineſs better than ſuch wiſe landmen could teach him. Yes, he wanted not knowledge, but *heartineſs*. Good fortune had daunted his ſpirit, or it was worn out. This was talking idly indeed. At no time of his life could he have been properly ſtyled brave through *neceſſity*. His income was always ſuperior to his wants as a ſingle man; and when he married, he married an heireſs; and, anteriorly to that heroical inſtance of his cool intrepidity diſplayed at the ſhore of St. Cas, his family eſtate had fallen to him. If, in his 68th year, a youthful ardency might be deemed to have abated, the manly firmneſs of his ſoul was the more eſtabliſhed in proportion. Whoever ſuſpected him of backwardneſs, muſt have known little of the individual: his intimates ſaw the demonſtration, that the moſt effectual performance of his duty was the ruling paſſion of his heart. This rumour of ſlander is a *blotch* upon Britons, an excreſcence from the front of their liberty, but by no means

Enſe recidendum, ne pars ſincera trahatur.

"We ſhall ſee the ſoul eruption ſtrike in again, even though miniſters nouriſhed the growth of it by their ſilence. They could ſay, after the memorable 1ſt of June, that they had always confided in their Admiral; but they choſe not to ſay ſo *now*. This is no reflection of my own, they are the words of Lord Howe which I repeat. He had experienced the ſkulking principles of the ſame abetters in 1788.

"We will proceed to 1794. May 2nd, the fleet, with the ſame commander, ſailed from St. Helen's. May 21ſt, news was heard of the French being off Uſhant. May 28th, Captain Parker of the Audacious, one of Lord Howe's fleet, engaged Le Revolutionaire, and made her ſtrike; but ſhe was reſcued by five other French ſhips coming up, one of which (L'Audacieux) towed her into port. May 29th, a battle began, in which, had the Captain, who was afterwards found guilty by trial of a breach of orders, done his duty, Lord Howe had got the French into ſuch a ſituation, that he doubted not of being able to give a good account of them. The battle of that day being thus impeded was before night totally intercepted by a fog. This fog was not diſſipated till June 1ſt; and it is remarkable, that, during its continuance, Earl Howe's youngeſt daughter, the Counteſs of Altamont, coming with the Earl her huſband from Liſbon to Ireland, ſailed through the midſt of the French fleet, happily without ſeeing or being ſeen by any of them. During the fog, the four other French ſhips that had accompanied L'Audacieux from Breſt, had joined their fleet, though Lord Howe knew nothing of this reinforcement of the enemy till after he had written his letter of June 2nd to the Admiralty.

ralty. On June 1ſt, the French having now 29 ſail of the line to 25, the action commenced, in which ſix French ſhips were taken, a ſeventh ſent to the bottom, and the reſt put to flight, moſt of them in a ſhattered condition." P. 61.

The following examples are given of the Earl's intuitive ſagacity.

"When, in 1799, Earl Cornwallis commanded an army in America, ſome at home thought him in a dangerous ſituation, but others not. I aſked Lord Howe's opinion, who immediately replied, he did not ſee how he could eſcape. This prediction in a few weeks was unfortunately verified.

"In 1791, when the Duke of Brunſwick, at the head of a moſt potent army, was advancing towards Paris, and it was generally imagined nothing could oppoſe him, Lord Howe ſaid he would find it a very difficult matter to procure ſubſiſtence for ſuch an army in a country perfectly hoſtile. It was ſoon after this, to the utter amazement of the world, that the Duke of Brunſwick retreated.

"When Buonaparte had landed at Alexandria, Lord Howe ſaid it is a wild ſcheme, he will never make any thing of it. Now, though Lord Howe's words were certainly verified in the end, perhaps I may be told, that it was entirely owing to Sir Sidney Smith and his handful of marines that this French expedition did not cauſe infinite miſchief to Great Britain; and that, if Sir Sidney had not thus checked his progreſs,

And with a vengeance ſent
From Acre poſt to Egypt

this aſtoniſher of the univerſe, he would have advanced triumphantly into the territories of the Eaſt. Theſe are matters far beyond the writer's knowledge to diſpute about; but, when Lord Howe gave his opinion, he could not have ſuppoſed that no Britiſh land forces were to be ſent into Egypt for years. He had not forgotten William Pitt the firſt, nor imagined his ſpirit could have been ſo totally dead where it might moſt have been expected ſtill to ſurvive, and that too while naval operations were conſpicuouſly well managed."

The reader will find many intereſting anecdotes of this illuſtrious character; and, allowing for ſome peculiarities of ſtyle and expreſſion, the whole may be conſidered as an amuſing publication. We ſhall, we apprehend, be obliged to ſpeak leſs favourably of the author's Supplement to Johnſon's Dictionary, which will ſoon come under our obſervation.

ART.

ART. XII. *Memoirs of Horatio, Lord Walpole, &c.*

(Concluded from p. 350.)

WHEN Sir Robert Walpole ceaſed to be miniſter, and retired from public life, we do not find his brother joining, but, on the contrary, vigorouſly oppoſing the efforts of faction to perplex government and embarraſs the miniſtry. In the Houſe of Commons he delivered able ſpeeches, in refutation of the calumnies advanced reſpecting Hanover; and he wrote, in anſwer to a pamphlet by Lord Cheſterfield, entitled "the Caſe of the Hanover Forces in the Pay of Great Britain," a treatiſe, which was crowned with the higheſt approbation, called "the Intereſt of Great Britain ſteadily purſued." The war was become unpopular, and the miniſtry divided between the Duke of Newcaſtle with the old adherents of Sir Robert Walpole, and another party under Lord Carteret; the former of whom gained, as they conceived, an important advantage, in the nomination of Mr. Pelham to be Firſt Lord of the Treaſury, and ſubſequently Chancellor of the Exchequer, namely, the lead in the Houſe of Commons. Walpole entertained a ſtrong partiality in favour of Pelham, which was heightened by the conformity of their characters, and their mutual tendency to pacific meaſures, and therefore ſupported his adminiſtration with great ſpirit. In fact, there never had exiſted a period when wiſdom and courage were more eſſential. The debates in Parliament were carried on with unuſual acrimony: ſome orators in their zeal, or rather intemperance, againſt the employment of Hanoverian troops, did not ſcruple to attack the King by name; while the diviſions which ſtill prevailed in the cabinet rendered the defence of public meaſures extremely difficult, and a complete vindication almoſt impoſſible. Domeſtic feuds aroſe to ſo great a height, that France was encouraged, in hopes of being ſupported by traitors, to attempt the reſtoration of the Pretender, by invading England. This project was fruſtrated, leſs by any vigorous preparation on the part of government, than by a providential ſtorm, but it had the moſt beneficial effect on the nation.

"The danger incurred from the invaſion," ſays Mr. Coxe, "was almoſt paſſed, before the report was circulated in England; but terror and indignation had an inſtantaneous effect on the nation at large. Loyal addreſſes were preſented by both houſes, the city of London, and the principal towns in Great Britain; and 520 merchants ſubſcribed their names to ſupport public credit, and hazard their lives in defence

defence of his Majeſty's ſacred perſon and government, and for the ſecurity of the Proteſtant ſucceſſion. The moſt vigorous preparations were made throughout the kingdom; the diviſions in the cabinet were ſuſpended; the Earl of Stair and the Duke of Marlborough, conſcious that the clamour againſt the Hanoverian troops had encouraged the invaſion, ſet a noble example of loyalty, by tendering their ſervices in any ſtation. Their offers were gratefully accepted, and their example was followed by perſons of all ranks; the war againſt France became popular, and the Parliament voted larger ſupplies than had perhaps been ever granted before at one period."

The enſuing Chapter contains extracts from Walpole's correſpondence during the year 1744, and affords intereſting views of politics and government at that period.

From this correſpondence the attention is called, in the following Chapter, to a maſterly diſplay of the feuds and intrigues which produced the diſmiſſion of Lord Granville, and the formation of the miniſtry ludicrouſly termed the *broad bottom*, becauſe it indiſcriminately admitted the Whigs and Tories into power, on a broad and general baſis. The enſuing ſeſſion of Parliament was ſingularly tranquil, being ſcarcely diſtinguiſhed by a diviſion; and no debates occurred, except on the proceedings relative to Matthews and Leſtock. In theſe tranſactions Walpole took no ſhare; and his correſpondence is only preſerved, as containing the narrative and remarks of an accurate obſerver and ſpirited reporter.

It was ſoon diſcovered, that the ſanguine hopes entertained from the broad-bottom miniſtry were fallacious.

"The ſanguine expectations of the people," Mr. Coxe obſerves, "that the change of miniſters would introduce a more favourable ſyſtem of affairs, were ſoon diſappointed. The attempts to ſtimulate the Dutch republic to more vigorous exertions failed of ſucceſs; and the embaſſy of Lord Cheſterfield, from which wonders were expected, produced little effect. The diſcordant intereſts and views of the coaleſced powers, the haughtineſs and obſtinacy of the Auſtrian court, the dilatory proceedings of the Dutch, and the inefficient meaſures purſued by the Engliſh cabinet, were unequal to the vigour and promptitude of the French and Pruſſians. The events of 1745 were equally diſaſtrous both at home and abroad. The powers allied againſt the houſe of Bourbon and Pruſſia were defeated in Germany and Italy; the fatal battle of Fontenoy ſecured to the French the conqueſt of the greater part of the Netherlands; and theſe misfortunes were only counterbalanced on the continent by the elevation of Francis, huſband of Maria Thereſa, to the imperial throne, and the peace of Dreſden, which detached Pruſſia from France. At ſea, the naval exertions were, as uſual, ſpirited and ſucceſsful; and the important capture of Louiſbourg ſignalized the Britiſh arms in America. At home, a rebellion broke out in Scotland, where the young Pretender landed, in the month of June, and was joined by the highland clans.

After

After totally defeating Sir John Cope at the battle of Preſton Pans, he took poſſeſſion of Edinburgh, and rapidly advanced into the northern provinces of England. Scotland was unprotected by troops, and even England ſcantily provided; the King was in Germany, the Duke of Cumberland at the head of the Britiſh army in Flanders, and the miniſtry, divided and diſtracted, were incapable of adopting inſtant and deciſive meaſures."

Mr. Coxe has elucidated this eventful period with intereſting letters, from Mr. Pelham to the Duke of Argyle, Mr. Fox to Sir Charles Hanbury Williams, and Horace Walpole to ſeveral of his friends.

In Chapter XXVIII. Mr. Coxe relates, with great perſpicuity, and in a moſt lively and intereſting manner, the attempts of the Earls of Bath and Granville, in 1746, to overturn the Pelhams. It is impoſſible to extract the narrative of this intrigue, without greatly exceeding the bounds allotted to a Review; and it cannot be compreſſed or abridged without material injury. Thoſe who are acquainted with the hiſtory of thoſe times muſt recollect the temporary appointment of Lord Bath to be Firſt Lord of the Treaſury, and Lord Granville Secretary of State; the numerous reſignations which enſued, and the reappointment of the former miniſtry to their abdicated ſtations, after Lord Granville had been in office forty hours. In this criſis, Walpole generouſly attempted, by a judicious memorial, to conquer the King's repugnance to the admiſſion of Mr. Pitt into the cabinet; and the affairs of the continent are ably diſcuſſed, in a letter from him to Mr. Trevor, afterwards Viſcount Hampden.

The triumphant reſtoration of the cabinet, and the unanimous ſupport of Parliament, did not, however, prevent the diſunion and weakneſs ariſing from the jealouſy and fears of the Duke of Newcaſtle, who began to adopt the very meaſures he had reprobated when propoſed by Lord Granville, and ſeemed eager to gratify the inclinations of the King in a more vigorous proſecution of the war in the Netherlands. This ſyſtem was diſapproved by Mr. Pelham, who had oppoſed Lord Granville in the ſame meaſures, from a conviction that they were inimical to the intereſts of England, and ruinous in the diſordered ſtate of the finances. In purſuing this ſubject, Mr. Coxe has detailed, from his accuſtomed ſource, the original correſpondence, the divided ſtate of the cabinet, and the perplexities derived from the oppoſition of Leiceſter-houſe. One of theſe papers, under the title of a *Dream*, contains an intereſting ſketch of the diſmal ſtate of foreign and domeſtic affairs. The death of Philip V. in July, 1746, inſpired Mr. Walpole with hopes of detaching Spain from

from France; and ſome intelligence which he received, induced him to addreſs to George II. two forcible and prudent letters on the ſubject, but the anſwer did not promiſe ſucceſs, or even ſpeedy and vigorous exertions.

"Mr. Walpole," the author obſerves, "juſtly appreciated the true ſituation of affairs; he ſaw that the efforts of a divided miniſtry, who did not poſſeſs the confidence of the ſovereign, would be weak and ineffectual; and that the dilatory meaſures hitherto purſued were ill calculated to reſiſt the progreſs of the French in the Low Countries. Having learnt, from long experience, the imprudence of relying on the promiſes of the ambitious and jealous cabinet of Vienna, and on the wavering councils of the Dutch republic, he was aware that the Empreſs Queen would employ the Engliſh ſubſidies in an Italian campaign, and leave the principal defence of the Netherlands to the Engliſh and Dutch. He therefore inclined to the pacificatory ſyſtem of Mr. Pelham; but deprecated all attempts to obtain a peace by acts of deſpondency or ſubmiſſion; and enforced the neceſſity of extorting reaſonable terms from France, by the prompt diſplay of a formidable force. This plan he urged could not be effected by quotas of auxiliary troops upon paper, or by entering the field two months after the French had opened the campaign. The only method of meeting the formidable power of France, by an equal or ſuperior force, was, in conformity with his plan projected in 1740, to conclude an alliance with Pruſſia, and thus detach an effective body of 100,000 men from the French, and place it in the ſcale of the allies. But George II, having transferred his antipathy againſt Frederic William to his ſucceſſor, the miniſters ſcarcely dared to hint at a cloſer connection with Pruſſia, or to combat his prepoſſeſſion for the Houſe of Auſtria. Mr. Walpole, however, was not deterred by apprehenſions of royal indignation; he laboured this point with unabated perſeverance, and enforced it, as well in his private correſpondence with the Lord Chancellor, Mr. Yorke, the Duke of Newcaſtle, and Mr. Pelham, as by means of papers and memorials which were occaſionally ſubmitted to the King."

Theſe repreſentations were however received with great coldneſs, and the diſtreſsful events of a moſt unproſperous campaign in the Netherlands, were only mitigated by hopes of peace, to be obtained from the Congreſs at Breda. But Walpole, well aware that peace was not to be dictated by raw politicians at a Congreſs, but by an army in the field, wrote his ſentiments in an able Letter to Mr. Yorke, an extract from which is given in this place, as well on account of the ſolidity and permanent utility of the reflections it contains, as for the ſake of a note, in which Mr. Coxe rectifies a common error of no ſmall currency and importance.

"As to Congreſs and Treaties," Mr. Walpole obſerves, "*donatus jam rude*, nothing will ever bring me again upon that invidious and ungrateful ſtage. *The time is come that green years can dictate to grey hairs:*

hairs: infants are now politicians, and cruſh hydras in their cradles. Even experimental knowledge and wiſdom belong to the young, and not the old men of this age; and it may truly be ſaid of us decrepit ſtateſmen, *Bis pueri ſenes.* The Prince of Wales knows more than his royal father, the Duke of Bedford is already a better land and ſea admiral than ever Sir Charles Wager was; our notable ſchemes for American expeditions will certainly preſerve Cape Breton; the Earl of Sandwich will joſtle our friend Trevor out of his place in Holland, and, by his ſuperior genius animate and bring that heavy maſs or chaos of a government, to order, vigour, and activity; and when he comes to Breda, with a daſh of his pen, like an inſpired man, will ſoon make France leſs formidable, and the Houſe of Auſtria more tractable. Golden days are flowing in upon us; I ſhall not, but you may, live to ſee them in their full luſtre: in the mean time, as I am a poor broken-winded politician, I will follow the advive of my nametake, *Solve ſeneſcentem*, &c."

On the paſſage reſpecting green years dictating to grey hairs, Mr. Coxe has the following note:

"The ſtrong expreſſions in this letter will remind the reader of Mr. Walpole's ſpeech in the Houſe of Commons, and the celebrated retort of Mr. Pitt, which is given in Chandler's debates on a Bill for the encouragement and increaſe of Seamen in 1740, and echoed by Smollet and his copyiſts. Yet this celebrated retort of Mr. Pitt exiſted only in Johnſon's imagination, who penned theſe debates; and is one of the inſtances which realize his aſſertion, that "he took care the Whig dogs ſhould not have the better of it." An anecdote communicated by the late Lord Sidney, from the authority of his father who was preſent, will exhibit the ſlender foundation on which Mr. Pitt's ſuppoſed Philippic was formed. I give it in his Lordſhip's own words: In a debate, in which Mr. Pitt, Mr. Lyttleton, and, perhaps ſome of the Grenvilles, who were then all young men, had violently attacked Mr. Horace Walpole, he, in reply, "lamented that having been ſo long in buſineſs, he found that ſuch young men were ſo much better informed in political matters than himſelf; he had, however, one conſolation, which was, that he had a ſon not twenty years old, and he had the ſatisfaction to hope that he was as much wiſer than them, as they were than his father." Mr. Pitt got up with great warmth, beginning with theſe words: "with the greateſt reverence to the grey hairs of the honourable gentleman!" Mr. Walpole pulled off his wig, and ſhewed his head covered with grey hair; which occaſioned a general laughter, in which Mr. Pitt joined, and all warmth immediately ſubſided.

Purſuing his endeavours to avert the calamities which he ſaw impending over the nation, Mr. Walpole addreſſed three Letters to the Duke of Cumberland, all written with uncommon force and judgment, and at length obtained an interview with him; but all his efforts were unſucceſsful, nor was any diſpoſition towards a change of meaſures indicated, till unexpectedly, and at a moſt critical moment, preliminaries of

peace

peace were ſigned at Aix-la-Chapelle. At this juncture, Mr. Walpole rendered an eſſential ſervice to his country, which Mr. Coxe thus relates:

"In conſequence of his intimate knowledge of all the treaties between England and Spain, Mr. Walpole diſcovered an important omiſſion in the definitive treaty of Aix, which had eſcaped the notice both of the Plenipotentiaries and of the Britiſh Cabinet. The terms of the Britiſh commerce with Spain were ſettled according to certain articles in the treaty of Utrecht, which contained many grievous reſtrictions on the Engliſh trade, without referring to the ſubſequent treaty of 1715, by which thoſe grievances were modified. Mr. Walpole had no ſooner received a copy of the preliminaries, than he was ſtruck with the omiſſion, and imparted his obſervations to the Chancellor, and Mr. Pelham. The Duke of Bedford, Secretary of State, and Lord Sandwich, the principal plenipotentiary, accordingly applied, in their diſtreſs, to Mr. Walpole, and availed themſelves of his advice, to obviate the ill effects of this omiſſion. This incident gave riſe to ſome intereſting obſervations by Mr. Walpole on the treaty of Aix-la-Chapelle, which he ſtyles a rhapſody of foreign politics, and which do honour to his judgment and diplomatic knowledge. In this rhapſody Mr. Walpole mentions a plan, which he ſuggeſted to the miniſtry, to remove one cauſe of perpetual miſunderſtanding with Spain, and at the ſame time to ſecure the South-Sea trade from future depredations, by ceding Gibraltar to Spain, in exchange for Porto Rico or St. Auguſtin; a meaſure which failed of ſucceſs, as well from the unwillingneſs of the Britiſh Cabinet to yield a fortreſs of ſuch ſtrength and importance as Gibraltar, as from the averſion of the Spaniſh Court to give the Engliſh a footing in the Weſt-Indies."

At this period, ſo replete with happineſs and honour to Mr. Walpole, his ſatisfaction was heightened by the marriage of his eldeſt ſon with Lady Rachel Cavendiſh, daughter of William, third Duke of Devonſhire, with whom he had long been in habits of the cloſeſt intimacy, and with whoſe family his brother had maintained a ſtrict political connection from the beginning of the century. The character of this nobleman is well delineated by Mr. Coxe.

"This noble perſonage was the ſon of William, Duke of Devonſhire, by Lady Rachel, daughter of William, the celebrated Lord Ruſſel, who ſuffered death in the cauſe of conſtitutional liberty. The Duke was born at the cloſe of the preceding century, ſucceeded to the title in 1729, and filled ſeveral high offices in the government, as well as in the royal houſehold. While he was Lord-Lieutenant of Ireland, he gave a ſtriking inſtance of prudence and firmneſs. On the introduction of a new coinage, Swift, elated with his former triumphs in the affair of Wood, and anxious to embarraſs the meaſures of government, diſtributed inflammatory hand-bills, ordered the bells of the cathedral to be muffled, and endeavoured to excite a ferment among the people. The Duke, on his arrival, informed of theſe ſeditious attempts, ſent an aid-de-camp to unmuffle the bells, and to threaten

Swift with an arreſt ſhould any riot be excited. The turbulent Dean was intimidated; a peal of loyalty was rung at the cathedral, and perfect tranquillity preſerved. The Duke was a man of ſound judgment, and unbiaſſed integrity; and Sir Robert Walpole, who often confidentially conſulted him on difficult queſtions, uſed to declare, that, on a ſubject which required mature deliberation, he would prefer his ſentiments to thoſe of any other perſon in the kingdom. Mr. Walpole alſo paid a juſt tribute to the character of his noble friend, whoſe talents were more ſolid than brilliant. Calling one day at Devonſhire-Houſe, which was juſt finiſhed, and not finding him at home, he left this epigram on the table:

"Ut dominus, domus eſt: non extra ſulta columnis
Marmoreis ſplendet; quod tenet, intus habet."

Turning from events which affected only the private life of Mr. Walpole, Mr. Coxe ſpeedily reſumes the diſcuſſion of public affairs, details the ſtate of the cabinet, the character of the celebrated Earl of Cheſterfield, and the riſe and formation of the party of the Prince of Wales, or as it was uſually ſtyled, of Leiceſter-Houſe; a ſubject uncommonly curious and intereſting, and which Mr. Coxe has treated with the utmoſt vivacity and intereſt. The conduct of foreign affairs, from 1748 to 1751, is then diſcuſſed with equal ability, and the judgment and patriotiſm of Mr. Walpole are well diſplayed in a memorial containing ſome conſiderations on foreign affairs, which, as no member of the cabinet could venture to diſcloſe ſuch ſentiments in the cloſet, he himſelf put into the hands of the king. The effect of this memorial was not aſcertained, but Walpole was impelled by indignation againſt the impolicy of laviſhing the treaſures of England on German Princes in time of peace, for the ſake of ſecuring an election of King of the Romans, to inveigh in parliament with great force and bitterneſs againſt the ſubſidiary treaty with Saxony.

"This ſpeech," Mr. Coxe ſays, "was heard with profound ſilence and attention. Mr. Pitt, although he had warmly defended the Bavarian treaty, coincided with Mr. Walpole in diſapproving the new ſubſidiary treaties, was much ſtruck with this effuſion, and requeſted him to conſign it to writing. Mr. Walpole complied with his requeſt; and Mr. Pitt acknowledged, in the moſt flattering terms, the high ſatisfaction which he derived from the peruſal."

He wrote a polite letter of acknowledgment, declaring that the ſpeech contained much weighty matter; and, from beginning to end, breathed the ſpirit of a man who loved his country. At the cloſe of this eloquent harangue, which was delivered on the 22d of January, 1752, Walpole announced his reſolution to abſtain in future from parliamentary exertions, and from this period, Mr. Coxe ſays,

"I per-

"I perceive no traces of his parliamentary interference, either in the periodical publications of the times, or among his own papers, excepting his exertions relative to trade and manufactures, which he never intermitted. He likewiſe fulfilled his parliamentary duties, in regard to every regulation which concerned the domeſtic intereſts of his country, and was particularly zealous in ſupport of the Marriage Bill; in the progreſs of which he ſeems to have objected to the prerogative enjoyed by the Archbiſhop of Canterbury, of granting ſpecial licences."

The old ſtateſman did not, however, abſtain from giving, with his uſual ability and freedom, ſuch advice as the ſtate of the times ſeemed to require; and his biographer, in detailing the circumſtances which gave riſe to thoſe councils, has given in chapters 37 and 38, an able and intereſting view of the politics and parties which prevailed during the years 1754 and 1755.

At this period, Mr. Walpole performed a public ſervice of another deſcription. The fallacies both in religion and politics of the celebrated Lord Bolingbroke, the idol of Tories and Infidels in that day, and ſtill an equal favourite with thoſe who are deſirous to reform the Church and Government of Great-Britain by ſubverting them, had long been indignantly regarded by the ſame ſtaunch ſupporter of the true conſtitutional Whig principles, eſtabliſhed by the Revolution in 1688. In numerous letters and conferences, he had expreſſed his ſentiments of this noble author and his works.

"I have at leiſure hours," he ſays in a letter to Mr. Yorke, "taken the works of that charlatan into my hands; and find the notoriety of the falſehoods advanced in almoſt every page, makes the difficulty of an anſwer; for, inſtead of ſtating known propoſitions and facts, and making the proper inferences and true concluſions from them, his affirmations of things that never exiſted are ſtrong and poſitive, and are incoherently ſcattered up and down his books, with interludes of amuſing anecdotes and embelliſhments, nothing to the purpoſe, to divert the reader from farther enquiry, taking it for granted, that ſuch impudent aſſertions muſt have ſome foundation of truth, which makes it hard to collect them into a body, and, by taking them to pieces, afterwards to expoſe the variety of falſehoods, ſtript of artificial ornaments, in their natural and hideous deformity."

Poſſibly theſe letters and converſations might have been the only exhibitions of Walpole's indignation, had not Mallet publiſhed, in 1754, a ſuperb edition of all Bolingbroke's works, in five volumes, quarto, thus impreſſing them with renewed force on the minds of many who would otherwiſe have forgotten or ceaſed to reſpect them. Roufed by this circumſtance, Walpole commenced a work, called "an Anſwer to the latter Part of Lord Bolingbroke's Letters on the Study of Hiſtory."

Hiſtory." The wiſe and the learned, to whom the manuſcript was communicated, were liberal in their acknowledgments of the merits of the author, and the public have long poſſeſſed the means of forming a judgment on the attempt, as will be ſeen by the following account of it in the words of Mr. Coxe.

"Mr. Walpole finiſhed only the firſt and ſecond part of the work, which concludes which the diſmiſſion of the Duke of Marlborough in 1711; but left an incomplete ſketch of the third part, which was intended to carry the refutation down to the concluſion of the peace of Utrecht. The two firſt parts were publiſhed in 1763, by his ſon, under the title of "an Anſwer to the latter Part of Lord Bolingbroke's Letters on the Study of Hiſtory, by the late Lord Walpole, of Wolterton, in a Series of Letters to a Noble Lord." This anſwer is an excellent ſupplement to Mr. Poyntz's Vindication of the Barrier Treaty, and to Biſhop Hare's Letters to a Tory Member, which relate the negotiations at the Hague and Gertruydenburg; it may be conſidered as a complete refutation of Bolingbroke's Letters on the Hiſtory of that period, which, when ſtripped of the graces of ſtyle and metaphorical ornament, may be juſtly called in Mr. Walpole's words, "a labyrinth of abſurdity and contradictions."

Returning to the ſubject of politics, Mr. Coxe relates the endeavours of Walpole to reconcile the Duke of Newcaſtle and Mr. Pitt. This chapter contains a large portion of curious political information; and the following extract ſhows Mr. Walpole in a peculiarly amiable character, and ſhould form a model for the re-union of thoſe, whom party diſputes alone have ſeparated.

"Mr. Walpole was deeply concerned at this fatal ſtruggle between two perſons with whom he was equally connected. He had long acted with Mr. Fox in the ſupport of government; he knew his capacity for buſineſs, and accommodating temper. In regard to Mr. Pitt, the antipathy ariſing from his former oppoſition to the adminiſtration of Sir Robert Walpole, had wholly ſubſided; Mr. Walpole appreciated his talents, admired his eloquence, and had ſtrongly enforced, in the cloſet, the propriety of appointing him to the office of Secretary at War. A coincidence of opinion concerning the German ſubſidies, and the conduct of foreign affairs, had ſtill further cemented their intimacy: he ſpeaks of the great orator in ſeveral of his Letters, in high terms of regard and eſteem; he ſubmitted to his inſpection ſeveral memorials and papers, and the anſwers of Mr. Pitt teſtify the high opinion which he entertained of Mr. Walpole. Though Mr. Walpole diſapproved the virulence of his oppoſition, yet he conſidered him as the only perſon who, from his independent ſpirit and energy of character, was capable of over-ruling the wavering counſels of a divided cabinet, and directing the efforts of the nation with vigour and effect in the approaching war with France."

The two remaining chapters of the work before us, relate the elevation of Walpole to the Peerage, an honour which he had

had refuſed during the miniſtry of his brother, but of which he had become deſirous, ſince his ſon had formed an alliance with the noble houſe of Cavendiſh. His conduct, at the time of ſoliciting this diſtinction, was, however, highly honourable. He ſupported the Militia Bill with all his power, and was indefatigable in recommending it to Lord Hardwick, although the Court had declared an intention to procure its rejection. He ſhowed equal firmneſs in reſiſting all temptations to acquire popularity by courting the people at the expence of his judgment, and although his ſon was candidate to repreſent the City of Norwich, oppoſed, by a ſenſible Letter to the Mayor, the popular inclination to addreſs the King in terms of cenſure on the loſs of Minorca. He even went further, and declared, in manly terms, his diſapprobation of the popular, though abſurd and unconſtitutional doctrine, that it is the duty of a Member of Parliament to conſult his conſtituents, or to obey their inſtructions on public occaſions.

Lord Walpole lived to ſee the change of adminiſtration which brought Mr. Pitt into office, but not the perfect eſtabliſhment of that miniſtry, which from him took its name and character, and was ſo proſperous and glorious. He died, like his brother, a victim to that cruel and excruciating diſeaſe, the ſtone, with which he had been afflicted, though with occaſional alleviation, near thirty years.

The ample detail we have given of the ſcope and objects of this work, muſt enable our readers to judge of its importance in an hiſtorical and political view. To Mr. Coxe, as hiſtorian of the two Walpoles, the public are in the higheſt degree obliged for a valuable body of information, imparted with candour, moderation, and perſpicuity. Yet we cannot help regretting that his taſk has been left, in a certain meaſure, incomplete; if he had extended his reſearches ſo far, as to have detailed public events from the year 1756, till the end of the laſt reign, he would have furniſhed a complete ſeries of political documents, from the Revolution to that period. It is not ingratitude for what has been atchieved which dictates this expreſſion; but an earneſt deſire to obtain from an author who poſſeſſes ſuch abundant reſources, the beſt and moſt copious information that can be ſupplied, on a period ſo intereſting to all who love their country and its conſtitution.

The general characteriſtics of Mr. Coxe's ſtyle are too well known to require illuſtration by extracts, more than have already been given from his preſent work. He is diſtinguiſhed, among authors, for facility, correctneſs, and the abſence of all affectation; and theſe qualities are invariably diſplayed in the

work before us; a work which, had it been his only production, would have been ſufficient to entitle its author to a more than common portion of literary celebrity.

ART. XIII. *Recreations in Mathematics and Natural Philoſophy; containing amuſing Diſſertations and Enquiries, concerning a Variety of Subjects, the moſt remarkable and proper to excite Curioſity and Attention, to the whole Range of mathematical and philoſophical Sciences, &c. Firſt compoſed by M. Ozanam, of the Royal Academy of Sciences, &c. lately recompoſed and greatly enlarged by M. Montucla; and now tranſlated into Engliſh, and improved, with many Additions and Obſervations, by Charles Hutton, LL. D. F. R. S. &c. Four large Volumes.* 8vo. with nearly 100 Quarto Plates. 3l. 3s. Kearſley. 1803.

SOME of the ancient philoſophers, particularly the Platoniſts, thought it a part of wiſdom to veil their arts and ſciences in myſtical and ambiguous expreſſions, and to ſcreen their knowledge from vulgar apprehenſion; at the ſame time, ſtudiouſly avoiding ſuch familiar diſcovery, as might, in any way, expoſe their ſcience to contempt. "Sic ipſa," ſays the Platoniſt Macrobius, "myſteria fabularum cuniculis operiuntur, ſummatibus tantum viris, ſapientia interprete, veri arcani conſciis: contenti ſint reliqui, ad venerationem, figuris defendentibus à vilitate ſecretum." Plato himſelf ſeemed extremely fearful, that his *divine* philoſophy ſhould be polluted by the touch of common hands; he, therefore, moſt earneſtly forbad his followers to proſtitute mathematical principles to the general underſtanding: ſo great indeed was his reverence for philoſophy, that he would rather chooſe to deprive the world of the moſt uſeful and excellent inventions, than attempt to reduce ſcience to the level of vulgar capacities. It is to be lamented, that this prejudice of the ancient philoſophers was very widely extended; for, when men of learning forbad the ſimplifying of their abſtruſe doctrines, and the application of their philoſophical principles to practical purpoſes, the natural conſequence was, that moſt men diſregarded theſe ſtudies entirely, as barren and uſeleſs ſpeculations; whence it followed, as Ramus properly remarks, "that the ſcience of geometry was almoſt univerſally neglected, and received little or no addition for many centuries."

Happily, however, for the intereſts of ſcience, theſe prejudices have, ſince the revival of letters, been gradually giving way

way to more liberal and enlarged conceptions. He who would now maintain, that "arts or ſciences are to be eſteemed leſs noble, in proportion as they are more practical," would be looked upon as a lover, not of truth, but of paradox; ſince our beſt knowledge now is known to be ſubſervient to action; and thoſe ſtudies, which do not, in ſome meaſure, conduce to practical utility as their ultimate end, are juſtly accounted barren.

In the courſe of the laſt century, many cauſes, which it would be going out of our way to enumerate, have contributed to a very extenſive diſſemination of the firſt principles of mathematics and natural philoſophy. This extenſion of ſcience has created the neceſſity of frequent publications, both to record and to elucidate increaſing principles; and of ſuch variety in the execution of thoſe works, as may be adapted to the different talents and acquirements of ſtudents. It would be abſurd to put into the hands of the ſtudent, at the commencement of his ſcientific career, treatiſes which would at once involve him in abſtruſe and intricate inveſtigations: it would be equally improper, to keep him always upon the threſhold of knowledge. The proper way is, to lead him on by regular degrees, and give him preparatory directions, until at length, as Dr. Barrow expreſſes it, he is enabled to "range through the celeſtial fields, meaſure the magnitudes, and determine the interſtices of the ſtars, preſcribe inviolable laws to the heavens themſelves, and confine the wandering circuits of the ſtars within ſtrict bounds." We muſt admit, therefore, that popular and familiar elucidations of the principles and uſes of the ſcience are, to a numerous and important claſs of readers, exceedingly beneficial; but we fear that, in many inſtances, works of this kind have been undertaken by perſons who had but ſuperficial, and often erroneous, notions of the ſubjects of diſcuſſion. It was therefore with peculiar pleaſure that we turned to the volumes now before us; brought to the ſtate in which they now appear, in conſequence of the gradual and ſucceſſive labours of two excellent mathematicians, M. Montucla and Dr. Hutton, each of whom has contributed much to the enlargement of the boundaries of ſcience.

Dr. Hutton, the tranſlator and editor of this new edition of Ozanam's Recreations, has given, in the firſt volume, an account of the life and writings of Ozanam himſelf; from which, however, we do not think it neceſſary to make any extracts, as the particulars of this author's life muſt be well known to the greater part of our readers, either from the peruſal of the article Ozanam, in the Doctor's Mathematical

Dictionary, or from the memoirs inſerted in different works of biography. Dr. Hutton has alſo given a neat ſketch of the life of M. Montucla; from which, as it cannot but be novel and intereſting, we take the liberty of making an extract.

John Stephen Montucla was born at Lyons, as we learn from theſe memoirs, September 15, 1725: his father was a banker, and died before Montucla was 17 years old. The youth, having finiſhed his ſtudies in the Jeſuits' College at Lyons, went to Toulouſe, to ſtudy the law; whence he repaired to Paris, to enjoy the combined benefits which the capital afforded him. Here he became acquainted with eminent ſcientific men, as Diderot, Degua, Dalembert, Lalande, Blondel, &c. among whom he found friends; and which, as Dr. H. obſerves,

"fixed and determined his choice and purſuit of the mathematical and philoſophical ſciences, in which he afterwards diſtinguiſhed himſelf in ſo eminent a degree. It was only in relaxing and unbending his mind from ſuch ſevere exerciſes, that he could ſometimes occupy himſelf privately on ſubjects of leſs magnitude; ſuch as when he in a manner made an entire new book of *Ozanam's Mathematical Recreations*, by the multitude of articles added, abridged, or ſubſtituted: on which occaſion, he had ſo cloſely concealed from every perſon the ſecret of his concern in that neat and improved edition, that the work was actually ſent to him to examine and authorize, in his capacity of public cenſor for mathematical books, an honorary office, to which he had ſome time before been appointed. To the laſt edition of theſe Recreations, however, from whence theſe four volumes have been tranſlated, he ſet the initials of his name.

"Many other pieces were, in the like anonymous manner, compoſed by Montucla; among which may be here noticed, an ingenious and learned *Hiſtory of Reſearches relating to the Quadrature of the Circle*, publiſhed in 1754; a work very intereſting, on account of the number of ſpeculators who have gone aſtray after that ſeducing phantom, and of the curious properties which the reſearches have given riſe to." Vol. i. p. ix.

In the year 1756, when inoculation was introduced into France, Montucla tranſlated from the Engliſh the principal writings on that ſubject.

"In the year 1758, came out Montucla's grand work, the *Hiſtory of Mathematics*, in 2 large volumes in quarto: a work of profound reading and learning; and upon which, young as he was, he had ſpent a great many years of his life. This performance, of immenſe labour and erudition, publiſhed at 33 years of his age, juſtly procured to the author a moſt diſtinguiſhed place in the learned world. This hiſtory, ſo truly admirable, whether we conſider the extreme clearneſs and preciſion with which the ſubjects are treated, or the profound learning it exhibits, having been long out of print, the au-

thor's employment under the government, as first commissary of the king's buildings, for many years prevented him from fully yielding to the solicitations of his learned friends, to continue the work through the 18th century, in a new and enlarged edition. But the unfortunate loss of his fortune and employment, by the late revolution in France, left him but too much leisure for that purpose. The consequence, happy in this instance for the sciences, has been a new edition in 4 large volumes; in which the history is continued down to the end of the 18th century, and the former parts also very much enlarged and corrected.

"In 1755, Montucla was elected an associated member of the academy at Berlin. And in 1761 he was placed at Grenoble, as secretary to the office of intendance, where he united in a happy marriage with Maria Françoise Romand, who was still living at his death.

"The duke de Choiseul having ordered, in 1764, a colony to be formed at Cayenne, Montucla went out there as first secretary to the commission, to which appointment was joined also that of astronomer royal. The affairs of the colony not proving successful, after 15 months Montucla returned again to Grenoble, bringing with him many useful observations and specimens in botany and natural history, which proved beneficial both to the sciences and to the public at large. This voyage also furnished him with those curious observations on the shining of the sea in many places, and of various luminous insects, which are inserted near the end of the 4th volume of these Recreations.

"Soon after his return, Montucla was appointed at Versailles to the honourable and profitable office of first commissioner of the royal and public buildings; an employment which he executed with great ability and usefulness during more than 25 years, till the overthrow of the monarchy put an end at once to his office, and the little fortune his regularity and œconomy had enabled him to save, throwing him again on the world, in his old age, naked and stript of every thing except his integrity, and the love and respect of his friends!" P. ix.

But talents and virtues like Montucla's could not be overlooked and disregarded. He

"was named a member of the National Institute from the time of its commencement. And the government of 1795 employed him in examining and analyzing the treatises deposited in the national archives. He was named professor of mathematics of the central school at Paris; but the bad state of his health would not permit him to accept it; and the Department honoured him with a place in the jury of central instruction. But a place in the office for the national lottery was the only resource for his family during two years; a pension of 2400 francs (100l.) given him by the minister Neufchateau on the death of Saussure, and which he enjoyed only four months before his decease, which happened the 18th of December, 1799; and was chiefly occasioned, as it often happens to literary and sedentary men, by a retention of urine; leaving a widow, as also a daughter, married in 1783, and a son employed in the office of the minister for the interior.

"Montucla

"Montucla was one of the moſt conſiderable mathematicians of the 18th century; being well acquainted with all the branches and improvements in thoſe abſtruſe ſciences. His taſte however, always chaſte and clear, led him to prefer the pure and luminous methods of the ancient mathematicians, and to blame, in the French and the Germans, the great neglect of the ſame principles, which they ſhewed on all occaſions by their preference of the mere modern analyſis.

"In the qualities of his heart too Montucla was truly eſtimable: remarkably modeſt in his manner and deportment; benevolent far beyond the means of his ſmall fortune: of a very reſpectable perſonal appearance; he ſpoke with eaſe and preciſion, but unaffuming and with ſimplicity; related anecdotes and ſtories in a pleaſant and playful manner; and breathing, in all his conduct and deportment, the ſweetneſs of virtue, and the delicacy of a fine taſte." P. xi.

Having gratified our inclination by extracting the above particulars from the intereſting account of Montucla, we now proceed to the diſcharge of our duty, in analyſing, as far as our limits will permit, a work, to the improvement of which this ingenious and amiable mathematician contributed ſo much.

The firſt volume of the preſent edition contains 447 pages, and is divided into two Parts. Part I. treats of Arithmetic, and contains thirteen Chapters: the ſubjects diſcuſſed in it are in the following order. Our numerical ſyſtem, and the different kinds of arithmetic; ſome ſhort methods of performing arithmetical operations; of certain properties of numbers; of figurate numbers; of right-angled triangles in numbers; curious problems reſpecting ſquare and cube numbers; arithmetical and geometrical progreſſions; combinations and permutations; application of the doctrine of combinations to games of chance, and to probabilities; arithmetical amuſements in divinations and combinations; curious arithmetical problems; magic ſquares and political arithmetic. Part II. of this volume is occupied by Geometry: it contains about 73 problems, which are well choſen; their ſolutions are in general ſimple and elegant; ſome of them are ſingularly curious, and many others highly uſeful. This part contains alſo an entertaining hiſtorical diſſertation on the different attempts at ſquaring the circle; being, in fact, an abſtract of Montucla's piece on that ſubject, mentioned in Dr. Hutton's memoir. Here are likewiſe a number of remarkable problems, reſpecting the lunules of Hippocrates, and others formed in imitation of them. In this part we alſo find ingenious remarks on the problem firſt propoſed by Viviani, in 1692, under the title of Ænigma Geometricum; and which, as is well known, related to the piercing of the ſphere with cylinders. A paſſage in connection with this ſubject enables us to refer to its proper author, the diſcovery of a curious property

property which we had previouſly aſcribed to the induſtrious and profound Emerſon. It was father *Guido Grandi*, it ſeems, who firſt remarked, that " if a polygon be inſcribed in the circular baſe of a cone; and, if, on each ſide of this polygon, a plane be raiſed perpendicular to the baſe, the portion of the conical ſurface cut off towards the axis is equal to a rectilinear ſpace." Indeed, as it is remarked at p. 417 of this volume,

" the portions of the cone cut off by the above planes towards the baſe, are evidently in the ſame ratio with the ſegments of the circle on which they reſt. In fact, whatever figure be inſcribed in the baſe, if we conceive a right cylindric [priſmatic] ſurface raiſed from the circumference of the figure, it will cut off from the conical ſurface a portion which will be to it in the ſame ratio:"

that is, the ratio of the ſide of the cone, to the radius of its baſe. This volume concludes with uſeful tables of ancient and modern meaſures.

The ſecond volume contains 464 pages, and is divided into three Parts. They preſent the reader with various problems and diſcuſſions relating to Mechanics, Optics, Acouſtics, and Muſic. In each of theſe Parts, we find ſeveral particulars deſerving of notice; but we can only mention a few. It is a matter of no ſmall praiſe, that the definitions and ſtatement of firſt principles, wherever given, are not looſe and vague, but accurate and ſcientific: a remark which applies to every part of the work before us. It ought alſo to be mentioned, that the information is not merely calculated to entertain the reader; much of it will be found of great practical utility; as in the conſtruction of balances, the diſcovery of falſe ones, the uſeful diſtribution of labour, the way to eſtimate work performed by different animals or engines, the production of the greateſt effect at the leaſt expence, &c. Among theſe particulars, we obſerve the correction of ſome popular errors, which are too numerous to be ſpecified. Here too we find, a deſcription of boats of ſimilar principle and uſe with the Newcaſtle and Sunderland life-boats; a curious method of raiſing from the ſea a veſſel which has ſunk; and an account of the camel, a machine employed by the Dutch, for carrying veſſels heavily laden over the bar of Zuyder Zee. This Part alſo contains, an able examination of the ſeveral attempts to diſcover the *perpetual motion;* and a brief hiſtorical account of the moſt remarkable machines, both ancient and modern: as the automata of Archytas, Archimedes, Cteſibius, &c. the clocks of Straſburgh and Lyons, the machines of Truchet, Camus, and Vaucanſon, the machine at Marly, the ſteam engine, balloons, telegraphs, &c. This Part concludes with tables of ſpecific gravities, and of weights, ancient and modern.

The

The next Part of the volume contains nearly 70 problems in Optics. Here is deſcribed the nature of light, of viſion, and of optical inſtruments; as the *camera obſcura*, mirrors, plane, ſpherical, burning, cylindric, and conical, lenſes, teleſcopes, microſcopes, magic lanterns, &c. Alſo various ſingular and entertaining experiments, illuſions, and anamorphoſes; beſides the doctrine of colours and the rainbow, and the analogy between colours and ſounds, with the deſcription of the ocular harpſichord of Father Caſtel. This Part is terminated by an intereſting account of the things moſt worthy of regard in microſcopical obſervations.

The concluding Part of this volume explains the principles of the formation and propagation of ſound, with its velocity, &c. Here it is ſhown, why ſounds may be propagated in every direction without confuſion, how echoes are produced, with an account of the moſt remarkable ones, &c. In this Part alſo is given, the method of determining the number of vibrations in muſical ſtrings; that of adding, ſubtracting, multiplying, and dividing concords; enquiries into the fundamental principle of harmony and melody; cauſe of the pleaſure ariſing from muſic; the properties of certain inſtruments; and deſcriptions of the different ſyſtems of muſic, and of ſeveral curious inſtruments, as the harmonica, euphon, &c. In this Part there are many very curious articles: as a ſpecimen, we ſelect the following.

"*Singular application of muſic to a queſtion in mechanics.*

"This queſtion was formerly propoſed by Borelli; and though we do not think that it can at preſent be a ſubject of controverſy, it has occaſioned ſome difference of opinion among a certain claſs of mechanicians.

"Faſten a ſtring at one end to a fixed point; and having ſtretched it over a kind of bridge, ſuſpend from it a weight, ſuch as 10 pounds for example.

"Now, if inſtead of the fixed point, which maintains the ſtring in its place in oppoſition to the action of the weight, a weight equal to the former be ſubſtituted, will the ſtring in both caſes be equally ſtretched?

"We have no doubt that every well informed mechanician will readily believe, that in both caſes the tenſion will be the ſame; and this neceſſarily follows from the principle of equality between action and re-action. According to this principle, the immoveable point, which in the firſt caſe counteracts the weight ſuſpended from the other end of the ſtring, oppoſes to it a reſiſtance exactly equal to the action which it exerciſes: if a weight equal to the former be therefore ſubſtituted inſtead of the fixed point, every thing remains equal in regard to the tenſion experienced by the parts of the ſtring, and which tends to ſeparate them.

"But

"But muſic furniſhes us with a method of proving this truth to the reaſon, by means of the ſenſe of hearing; for as the tone is not altered while the tenſion remains the ſame, nothing is neceſſary but to make the following experiment. Take two ſtrings of the ſame metal, and the ſame ſize, and having faſtened one of them by one end to a fixed point, ſtretch it over a bridge, ſo as to intercept between it and the fixed point a determinate length, ſuch as a foot for example; and ſuſpend from the other end of it a given weight, ſuch as 10 pounds. Then extend the ſecond ſtring over two bridges, a foot diſtant from each other, and ſuſpend from each extremity of it a weight of 10 pounds; if the tone of theſe two ſtrings be the ſame, there will be reaſon to conclude that the tenſion alſo is the ſame. We do not know whether this experiment was ever made; but we will venture to aſſert, that it will decide in favour of equality of tenſion.

"This ingenious application of muſic to mechanics, is the invention of Diderot, who propoſed it in his *Memoires ſur différentes ſujets de Mathematique et de Phyſique*, printed at Paris in octavo in the year 1748." Vol. ii. p. 440.

The third volume, which has 501 pages, comprehends Aſtronomy, and Geography as far as connected with Aſtronomy, Chronology, Gnomonics, Navigation, Architecture, and Pyrotechny. Part VI. which is the firſt in this volume, contains three Chapters: the firſt of theſe exhibits 21 elementary problems in Aſtronomy and Geography: here the ſtudent is taught how to find the meridian of any place, to find the latitude and longitude of any place, to find the length of the day, to aſcertain the figure of the earth, to determine when there will be an eclipſe, to obſerve eclipſes, to meaſure the height of mountains, &c. Many of the methods here deſcribed are very ingenious, and not commonly known. This Chapter contains three tables, namely, of miles in a degree of longitude, on different parallels of latitude; a curious table of the times and appearances of eclipſes within the preſent century; and a table of conſtellations. The ſecond Chapter contains a brief but intereſting view of the ſyſtem of the univerſe. The third chapter contains, in 24 problems, all that is curious and uſeful in Chronology: it concludes with tables of remarkable epochs, remarkable events, of Britiſh philoſophers and mathematicians, golden numbers, dominical letters, epacts, calends, nones, ides, &c.

Part VII. compriſes, in 41 problems, what may very properly be termed, a complete treatiſe on the art of dialling, under all its branches and peculiarities. The eighth Part contains 11 very curious problems in Navigation, and the diſcuſſion of ſome difficult queſtions; as, for inſtance, "If a veſſel ſhould be able to reach either of the poles, what method ought the commander to purſue, in order to ſteer in the direc-

tion of a determinate meridian?" To this queſtion we here find a very ſatisfactory ſolution. Part IX. containing 14 problems, affords the reader much information on the ſtrength and ſtreſs of beams, piers, roofs, and arches: here are directions for the diminution of the thruſts of arches, for the conſtruction of ſuſpended arches, and for the frame-work of a roof, which, without tie-beams, ſhall have no lateral thruſts on the walls on which it reſts; with many other curious and important particulars. The tenth Part relates to Pyrotechny, and contains accounts of the nature and formation of gunpowder, cartridges, rockets, ſerpents, maroons, ſauciſſons, ſtars, jets of fire; with deſcriptions of the moſt ingenious and amuſing operations in this department. Theſe terminate the third volume.

The fourth volume contains 516 pages, and is divided into four parts; namely, Parts XI. XII. XIII. and XIV. In our deſcription of this volume, we ſhall avail ourſelves of the language of Montucla in his Preface. It

" is entirely devoted to Phyſics, or Natural Philoſophy. The firſt diviſion of this volume, which forms the eleventh of the work, is a kind of Philoſophical Miſcellany, in which are collected the moſt curious queſtions of every kind. It commences with a neceſſary introduction, which contains an accurate account of every thing known and beſt approved in regard to the properties of fire, of air, of water, and of earth. A view is then taken of the different branches of Natural Philoſophy in general: experiments on air, hydraulic and hydroſtatic recreations; the hiſtory of thermometers, barometers, and hygrometers, with the method of conſtructing them; remarkable problems in phyſical aſtronomy, ſolved according to their real principles; curious obſervations on the diviſibility of matter, the tenuity of odours, and that of light, &c; queſtions reſpecting comets; an account and examination of ſome ſingular and ingenious opinions on that ſubject; explanation and hiſtory of intermittent ſprings, phenomena of ice, the method of producing it, the analyſis of paper kites, &c. are the principal articles which compoſe the eleventh Part; a proper idea of which can only be formed by conſulting the Table of Contents." P. xxi.

The remaining parts of this volume contain elucidations of the principles and apt illuſtrations of the chief phænomena of Magnetiſm, Electricity, and Chemiſtry; each of theſe departments of Natural Philoſophy is handled in a manner at once amuſing, perſpicuous, and ſatisfactory. The fourteenth Part concludes with a Diſſertation on the Philoſopher's Stone, on Potable Gold, and on Palingeneſy; with an inſtructive hiſtory of Chemical Problems. This volume contains ſeveral curious and uſeful Tables; it is terminated by two ſupplements; one of which treats on the different kinds of phoſphorus both natural

tural and artificial; and the other contains an hiſtorical account of perpetual lamps, and a few arguments to ſhow that, according to the principles of ſound philoſophy, they are to be conſidered as a chimera.

Having thus deſcribed, in ſome meaſure, the mode of arrangement, and the various ſubjects treated of in theſe Recreations, we think it our duty to give them our warm commendation, as extremely well adapted to convey clear, and, at the ſame time, popular views of the ſeveral branches of ſcience which are here diſcuſſed. We have not endeavoured to point out, nor indeed to aſcertain, what reſpective parts of the volumes before us were contributed by each of the perſons concerned in the work; no one, we conceive, will think this neceſſary. The work will not increaſe the deſerved celebrity of its ſucceſſive authors, though it may add to their uſefulneſs. It is no ſmall proof of a genuine regard for philoſophy, when men, whoſe peculiar privilege it is to move in the moſt exalted ſphere of ſcience, will condeſcend to ſmooth the rugged path to eminence, and ſtrew with flowers the wearisome way to the Temple of Knowledge.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Argument (in Verſe) of the Foxiad, an Hiſtorical Poem, in Ten Books: with Notes, and a Dedication to the Eulogiſt of Bonaparte. By the Author of the Regicide.* 8vo. 30 pp. 1s. Sudbury printed; Bickerſtaff, &c. London. 1803.

This author, who with great juſtice attacked the entertainer of Tallien, in his extracts from the Regicide (noticed, vol. xx. p. 199) now flies at higher game, and under the fiction of an Heroic Poem, in ten Books, diſſects the conduct, and expoſes the whole political life of a much more celebrated perſonage. As it has happened to ſome of us to watch the whole political career of the hero of this Poem, we can ſay, upon the fulleſt conviction, that, whatever may be thought of the poetry, the allegations are perfectly juſt; nor do we believe that a ſingle fact is miſrepreſented from the beginning to the end. The ten Books of this ſuppoſed Poem are ſaid to contain a thouſand lines each, and the ſubjects allotted to each form, undoubtedly, very

prominent epochs in the hiſtory. They are thus recounted: "the title of the firſt Book is, *the Middleſex Election*; the ſecond, *the American War*; the third, *the Coalition*; the fourth, *the Eaſt-India Bill*; the fifth, *the Regency*; the ſixth, *the Ruſſian Embaſſy*; the ſeventh, *the French Revolution*; the eighth, *the Naval Mutiny and Seceſſion*; the ninth, *Maidſtone*; the tenth, *the Peace and Viſit to the Conſul.*

To our apprehenſion, this very liſt of ſubjects has the force of an indictment of the heavieſt nature, which the reader may ſuppoſe, is preſſed much more ſtrongly in the poetical brief which follows. The exordium ſuppoſed to be extracted from the Poem, gives a good ſpecimen of the whole.

"'Twas late my lot *a Regicide* to ſing,
Like Price, who triumph'd o'er a fallen king;
What time his preſence grac'd this happy land,
Diſtinguiſh'd favorite of the Patriot Band.
But now a nobler theme inſpires my lays,
The *Firſt of Men* demands unrivall'd praiſe,
The Friend of France, and not of France alone,
The friend of every nation but his own;
To all her foes his liberal love extends,
He bounds his hatred to his country's friends."

Theſe lines form the key to the whole; which is, in our opinion, a memorial of the moſt ſingular political delinquency that can any where be collected. Beſides the arguments, there are, in the form of notes, many ſuppoſed paſſages from the Poem, which have in general much point and ſatire. We conceive the author to be a perſon who has, from an Eaſtern county, ſent up ſome ſevere addreſſes in proſe, to the leaders of oppoſition. He has publiſhed alſo Poems, but of a different kind.

ART. 15. *A practical Petition againſt Tractorizing Trumpery, and the Perkiniſtic Inſtitution. In Four Cantos. Moſt reſpectfully addreſſed to the Royal College of Phyſicians. By Chriſtopher Cauſtic, M. D. LL.D. A. S. S. Fellow of the Royal College of Phyſicians, Aberdeen, and honorary Member of no leſs than Nineteen very learned Societies.* 8vo. 92 pp. 3s. 6d. Hurſt. 1803.

Nothing is more Protean than quackery. To attract notice it will even ſeem to ſatirize itſelf, as in the preſent inſtance. Conſcious that a large majority of the readers of books would think *tractorizing trumpery* the moſt appoſite deſcription of the pretended remedy, this author, whoſe object is to puff it, condeſcends to ſtigmatize it in thoſe words. Thus he ſecures attention, as he ſuppoſes; after which, his object is to inſinuate the wonderful merit of the tractors, and to throw the moſt illiberal cenſure on the regular practitioners of phyſic, particularly thoſe who have openly oppoſed Mr. Perkins. To thoſe who have read how many perſons, and ſome even wiſe perſons, were deluded with the pretences of the fanatical Greatrakes, to believe that diſeaſes were cured by touching or ſtroking, there is little wonderful in the temporary celebrity of the tractors; but this poem, and twenty

ſuch

ſuch efforts of puffing, will be inſufficient to ſupport the deluſion for any long period.

At the ſame time we muſt acknowledge, with reſpect to the poem itſelf, that it has a conſiderable ſhare of Hudibraſtic drollery. The author is particularly happy (with a few exceptions) in his ludicrous compounded rhymes, and has many other qualities to enſure no trifling ſucceſs in doggerel verſe. For inſtance:

> " For I could quote, with flippant eaſe,
> Grave Galen, and Hippocrates,
> Brown, Cullen, Sydenham, and ſuch men,
> Beſides a ſhoal of learned Dutchmen." P. 2.

> " For bottled urine has, no doubt,
> In public mails been frank'd about
> (A thing there muſt be monſtrous trouble in)
> To London, as it were, from Dublin.
> That ſuch a man as Doctor Mayerſbach
> (Such things took place not many years back)
> May view this *Uric oxyd's* baſis,
> And tell exactly what the caſe is." P. 11.

Again,

> " Why ſcream the bats, why hoot the owls!
> While Darwin's midnight bull-dog howls!
> Say what portends this mighty rumpus,
> To fright our ſenſes out of compaſs!" P. 31.

We cannot but regret to ſee ſo much ingenious burleſque waſted upon ſo unworthy a ſubject; but if the poem is written by the proprietor of the patent himſelf (and who elſe could think it worth while?) he has at leaſt the reſource, when his noſtrum ſhall be out of date, of courting the comic Muſe for a livelihood; unleſs the temporary credulity of a few ſhould place him above neceſſity.

Why the poem is printed in the form of ſtanzas we cannot gueſs. It is mere Hudibraſtic meaſure. There are many notes, ſome of which are humorous; but the humour is generally coarſe, and anger often boils over in them.

ART. 16. *Floribelle, or the Tale of the Foreſter. A Ballad, in Four Parts, in Imitation of the ancient Style.* 4to. 1s. 6d. Kirby. 1803.

This is the moſt good-humoured, chit-chat, *funny* ſort of an old-new ballad that we ever ſaw. The old father loſes his children, the young man loſes his ſiſter, the lover loſes his miſtreſs; and they all meet as comfortably together, at their papa's fire-ſide in a winter night, as if nothing had happened. The whole ends with a wedding and a country dance.

ART. 17. *The Return of Fitzoſbert. A Poem, in Three Books.* 12mo. 2s. Croſby. 1803.

The author confeſſes himſelf a tradeſman; and it is a great pity, whatever his trade may be, that he does not rather attend to it, than

to

to the Muſes. Neither do his principles ſeem to promiſe him much greater credit: ſpeaking of the Iriſh Rebellion, he ſays,

"But right was cruſhed by power."

As a poet, he has given himſelf ſo juſt a character, that we have only to tranſcribe it.

"The language, though ſometimes ſtrong, is far from being uniformly ſmooth; too frequently, if not generally, harſh. There are, perhaps, too many inſtances of negligent and proſaic verſification," &c. &c.

The young man ſeems to have taken a wrong bias, and we are heartily ſorry for him. We recommend an earneſt attention to his proper buſineſs, which certainly is not poetry.

ART. 18. *Miſcellaneous Pieces of Poetry. By a Mechanic. Publiſhed ſolely for the Benefit of his Mother, a poor Widow.* 12mo. 1s. Williams. 1803.

It is a great pity that this well-meaning writer did not contrive ſome better means of aſſiſting his poor mother, as very little can be expected from this publication, which is a tiſſue of enthuſiaſtic rhapſodies.

DRAMATIC.

ART. 19. *Hear both Sides. A Comedy, in Five Acts. As it is performed at the Theatre-Royal, Drury-Lane. By Thomas Holcroft. The Third Edition.* 8vo. 90 pp. 2s. 6d. Phillips. 1803.

The moral of this play (which is implied in the title) "that we ſhould not unfavourably prejudge any man before all the circumſtances of his conduct are known," certainly deſerves praiſe; as there are but few among the Comedies of the preſent day from which any important moral can be extracted. The leading character here diſplayed, is a man of the moſt active benevolence, ſo determined in the purſuit of his object, that he adopts means which (though not bad when properly underſtood) expoſe him to much ſuſpicion and obloquy. He ſuffers a friend to deviſe to him a large fortune, and diſinherit his nephew and neareſt heir, in order to preſerve that nephew from ruin, yielding to him the inheritance as ſoon as he appears ſenſible of his errors and extravagance. Several other perſons in the drama experience the friendſhip of this man, although they ſuppoſed themſelves objects of his bitter enmity. This part of the plot is well conceived, though, in our opinion, it might have been better executed. Several of the characters are, like thoſe of moſt modern dramas, unnatural, and many of the circumſtances ſtrikingly improbable. The dialogue is, in ſome ſcenes, wholly made up of ſhort ſentences; which, whatever their effect may be on the ſtage, are diſagreeable in reading. Theſe were the faults which ſtruck us on the peruſal, and not that which the author (in an angry Preface) complains has been aſcribed to his piece by critics in the newſpapers. In that Preface, he boaſts of the

the reception which his Comedy experienced, and of which we do not think it, upon the whole, undeſerving; ſince, beſides the merits which we have already noticed, the principal character is ſtrongly delineated, ſome parts of the ſtory are intereſting, and there is ſome humour and vivacity, though not much of wit or elegance, in the dialogue.

ART. 20. *Delays and Blunders. A Comedy, in Five Acts. As performed at the Theatre Royal, Covent Garden.* 8vo. 74 pp. 2s. 6d. Longman and Rees. 1803.

Very few of the comedies (as they are called) of the preſent day, and eſpecially of thoſe produced by this writer, can be deemed proper ſubjects of criticiſm. The plot is ſeldom ſuch as can be ſtated without diſguſt at the ſucceſſion of unnatural and abſurd events; and for character, wit, and genuine humour, trick, buſtle, and cant expreſſions are the almoſt invariable ſubſtitutes. While the public tolerate, nay applaud, ſuch compoſitions, who can ſeverely blame the authors of them?

> Geſtit enim nummum in loculos demittere, poſt hoc
> Securus cadat an recto ſtet fabula talo.

The piece before us is not more abſurd than its fellows, and rather more intereſting, if intereſt can ariſe from groſsly improbable circumſtances. An unfortunate man, who, in a fit of deſperation, had wounded his father-in-law (by whom he had been cruelly perſecuted) is confined on a charge of having murdered him. His wife is alſo confined, by her next relation, as a lunatic. Their daughter, who is the only witneſs of the ſuppoſed murder, hides herſelf; and the attempts to find and ſubpœna her, form the principal events of the drama; which is, however, varied by the addition of ſeveral other characters and circumſtances. It appears, in the end, that the father-in-law (though wounded) had died a natural death; that the wife is not mad; and the huſband not falſe to her, as had been repreſented. Theſe leading incidents are rather too tragic in themſelves; but there is abundance of farce to relieve them; which, if the "*incredulus odi*" can be got over, may raiſe a laugh on the repreſentation. Who, excepting reviewers, are the readers of ſuch performances, we can hardly gueſs; yet we underſtand they produce a handſome ſum on the publication.

NOVELS.

ATR. 21. *The Black Knight. An hiſtorical Tale of the eighth Century. Tranſlated from the Original, recently publiſhed at Paris.* 8vo. 1s. Neil. 1803.

This, though publiſhed in a mean form and at a ſmall price, is an intereſting Tale, and not ill told. It has the appearance of being reprinted from ſome publication of more reſpectable form. We never heard of the original.

ART.

ART. 22. *Features of the youthful Mind; or, Tales for juvenile Readers. By Anne Stone.* 12mo. 129 pp. 3s. Harris and Richardson. 1802.

This is a proper book for young perſons betwixt the age of five and ten years. We ſhall commend it briefly, but not feebly, by ſaying, that the reviewer of it has ſet it apart for the uſe of his own children, and wiſhes to ſee the other promiſed volume.

MEDICINE.

ART. 23. *Obſervations on the epidemical Diſeaſes now prevailing in London; with their Diviſions, Method of Treatment, Prevention, &c. By Robert Hooper, M. D.* 8vo. 43 pp. 1s. 6d. Murray. 1803.

The late ſickly ſeaſon has given full employment to the different members of the medical profeſſion, not only in the metropolis, but over the whole kingdom. Although the varieties of diſeaſe have been numerous; yet a community of origin and nature has, in the opinion of moſt practitioners, belonged to them all. In this point of view, there has been *but one epidemic* this ſpring, though its *complications have been numerous*. The author of the preſent pamphlet, however, enumerates *four* diſeaſes as having prevailed epidemically at one and the ſame time, namely, the peripneumonia vera, peripneumonia notha, catarrhus, and rheumatiſmus acutus. The ſymptoms by which each of theſe attacks was accompanied, he has deſcribed with much accuracy; and has ſubjoined the method of treatment, as well as the appearances on diſſection; his ſituation, as phyſician to an Infirmary, (the Saint Mary-le-Bone,) having afforded him opportunities of opening the bodies of ſeveral who died of theſe different attacks. The general plan of treatment accords with that of another phyſician (Dr. Richard Pearſon) who lately publiſhed ſome obſervations on the Catarrhal Epidemic, which we noticed in our Review for March laſt. We perceive, however, that Dr. Hooper does not inſiſt ſo much as the author juſt mentioned upon evacuating the ſtomach and bowels; and that he is an advocate for a more free uſe of the lancet.

ART. 24. *Quincy's Lexicon-Medicum. A new Medical Dictionary; containing an Explanation of the Terms in Anatomy, Phyſiology, Practice of Phyſic, Materia Medica, &c. To which is added, a Gloſſary of obſolete Terms. By Robert Hooper, M. D. F. L. S.* 8vo. 16s. Longman and Rees. 1802.

The former edition of Quincy's Medical Dictionary abounded in old theoretical jargon, and was extremely defective in whatever related to phyſiology, the materia medica, and chemiſtry. When, therefore, the editor of the preſent edition was ſolicited to undertake its reviſion, he thought he could not do a more acceptable office to the public, than almoſt wholly to new model it. In doing this, he has

paid particular attention to the derivation of terms, to the anatomical deſcriptions, to the explanation of the uſes and functions of the different parts of the body, to the noſological arrangement of diſeaſes, and to the deſcription of their ſymptoms and diagnoſtics; and he has been careful to introduce the various improvements in the London and Edinburgh pharmacopœias, and in modern chemiſtry; together with the terms employed in ſurgery, midwifery, &c. It may be recommended as a uſeful manual to the medical and chirurgical ſtudent.

ART. 25. *Medical Directions, for the Uſe of Navigators and Settlers in hot Climates. By Thomas M. Winterbottom, M. D. Phyſician to the Colony at Sierra Leone, Second Edition.* 12mo. 144 pp. 2s. 6d. Phillips. 1803.

The directions contained in this pocket volume appear to be the reſult of an attentive obſervation on the effects of a hot climate upon the human conſtitution; and are written in a plain familiar manner, to render them more intelligible to that deſcription of people for whoſe uſe they are intended. Many judicious remarks are offered concerning the abuſe of veneſection, emetics, and the bark, ſo frequently employed by Europeans on their arrival in tropical climates, under the erroneous idea of preventing fevers, bilious attacks, and other diſorders peculiar to thoſe latitudes. He alſo cautions againſt the ſmoking of tobacco, which, he is perſuaded, is prejudicial to the conſtitution, and is not of the ſmalleſt avail in preventing contagion. In regard to diet, he does not approve of a total rejection of animal food, which is proper for Europeans once a day, with a large proportion of vegetables. He deems it right to imitate the example of the natives of theſe climates, who uſe with their food, pretty freely, the capſicum, or red pepper. For drink, Madeira and Port wine (both diluted with water) and ſpruce beer, are recommended. Water alone, he obſerves, does not quench the thirſt; nor is it adviſable for thoſe who have been accuſtomed to ſomething ſtronger, to drink it alone. Spirits and water are bad. Temperance is ſtrongly inculcated. In regard to dreſs, cotton and flannel are the beſt adapted to theſe climates. The former ſhould be worn next the ſkin. Going early to reſt is very conducive to health on the African coaſt; but ſleep during the day ſeldom refreſhes. On account of the morning fog and dews, early riſing is not ſo ſalutary as in England and other parts of Europe; nor has cold bathing proved advantageous to the ſettlers at Sierra Leone. It is of great importance to preſerve, in theſe ſituations, an eaſy and cheerful ſtate of mind. Violent guſts of paſſion, or great care and anxiety, lay the foundation for a variety of diſorders. By a due attention to theſe points, the author is perſuaded, that navigators and ſettlers will be as little affected with ſickneſs in Africa or the Weſt Indies, as they are in Europe. After noticing the complaints which uſually occur on ſhip-board, the author proceeds to a deſcription of the ſeveral diſeaſes peculiar to the tropical regions, with the mode of treating them. Laſtly, he gives a liſt of medicines, with ſhort remarks on their uſes and doſes.

DIVINITY.

DIVINITY.

ART. 26. *A Charge delivered to the Clergy of the Diocese of Landaff, in June, 1802: by Richard Watson, D. D. F. R. S. Bishop of Landaff.* 4to. 35 pp. 1s. 6d. Cadell and Davis. 1802.

This Charge (well worthy of attention, as every thing from Bishop Watson must be,) is employed chiefly upon the discussion of two great questions, which have been agitated in different parts of Europe.—1. "May not the security of life, liberty, and property, the great end for the attainment of which men enter into civil society, be as effectually promoted by the energy of civil laws, without the aid of religion, as with it?" 2. "Will the greatest moral benefit be produced to a Christian society with or without a civil establishment of the Christian religion?" The former of these questions is briefly answered in the negative, on the authority of ancient philosophers, in opposition to the modern teachers, Frederic of Prussia, Helvetius, and Voltaire. The second is more fully examined: first, by removing the specious allegation that Christianity was more pure in the three first centuries, when it had no civil establishment. It is shown that it had a species of establishment, and that the superiority of the early Christians, in some points, may be accounted for on other principles. This seems to terminate the examination of the two questions proposed, at page 16. The Bishop then adverts to the supposed increase of sectaries in this country, and the means of resisting it; to the question of residence, and the first bill proposed in the House of Commons on that subject. He is friendly to the proposer and the principle of the bill; and stating that a bishop and his clergy ought to have but one and the same end in view, the spiritual welfare of the people committed to their care, he applies a rule of Cicero respecting friendship, to the case of soliciting or granting licences of non-residence. "*Hæc igitur lex in amicitia sanciatur, ut nec rogemus res turpes, nec faciamus rogati.*"

The conclusion of the Charge may serve to give, at this moment, a valuable public admonition:—

"The vessel of the State, after weathering a bitter storm, has at length (with her masts still sound, with her sails and rigging still fit for service) been conducted into the port of Peace. There may the good Providence of God long permit her to remain in safety; and she will remain the longer there in safety, if she is careful never to exhibit to the enemy *nudum remigio latus*; if those on board are careful always to remain united in a determined purpose, as they were on a late occasion, to perish sooner than abandon her just defence."

ART. 27. *Reflections on War. A Sermon, preached at the Baptist-Meeting, Cambridge, on Tuesday, June 1, 1802, being the Day of Thanksgiving for a General Peace. By Robert Hall, A. M.* 8vo. 44 pp. 1s. Button. 1802.

With much sorrow do we reflect, that before we have had time to go through the Sermons of Thanksgiving for Peace, the flames of War have been again rekindled. To the present eloquent writer our attention

attention is naturally drawn by the recollection of an admirable Sermon on Modern Infidelity, noticed in our 15th volume, p. 263, which, we perceive, has now reached its fifth edition. The author is a fine writer and able reasoner, and though he must have found that his courage in preaching truth created to him some enemies, he must have been more than repaid by the esteem of the wise and good, and the consciousness of duty well performed,

In the present discourse, the horrors and the evils of war are stated with a temperate eloquence, which has perhaps the more effect from avoiding exaggeration. The part that appears to us most original in this Sermon is that, wherein the preacher shows how much the extent and durability of wars are increased by the infusion of speculative opinions into the causes of contest. On this principle he explains, in a very striking manner, the peculiar character of the late war. The passage is forcible, and truly eloquent (p. 22); but we insert rather one to which it leads, in which the conduct of our own nation is admirably depicted.

"In enumerating the motives to national gratitude, which the retrospect of the past supplies, it would be unpardonable not to reckon among the most cogent, the preservation of our excellent constitution; nor can I doubt of the concurrence of all who hear me when I add, it is a pleasing reflection, that at a period when the spirit of giddiness and revolt has been so prevalent, we have preferred the blessings of order to a phantom of liberty, and have not been so mad as to wade through the horrors of a revolution to make way for a military despot. If the constitution has sustained serious injury, either during the war, or at any preceding period, as there is great room to apprehend*, we shall have leisure (may we but have virtue!) to apply temperate and effectual reforms. In the mean time let us love it sincerely, cherish it tenderly, and secure it as far as possible on all sides, watching with impartial solicitude against every thing that may impair its spirit, or endanger its form." P. 25.

We see no reason why this discourse should not be received by the public with the same attention as that to which we have referred. The principles of the writer appear equally good, and the language by which they are illustrated and enforced, no less pleasing and energetic.

ART. 28. *A Sermon, preached at the Anniversary Meeting of the Female Friendly Society at Campsall, on Thursday, Nov.* 11, 1802. *By the Rev. John Lowe, M. A. Domestic Chaplain to the Right Hon. Earl Fitzwilliam.* 8vo. 1s. Rivingtons. 1803.

A short but appropriate Advertisement informs the reader, that this Society originated in the benevolence of the amiable daughter of Bacon Frank, Esq. of Campsall. Its object was to remove the ignorance and animate the industry of the female children of their poorer neighbours. The effect appears to have answered the wishes of the Society; and this very pertinent address is well calculated to improve and extend the benevolence in which it originated. We heartily join in the spirited

* We trust this apprehension is unfounded. *Rev.*

apoſtrophe with which the diſcourſe terminates; " may all the daughters of affluence go and do likewiſe."

ART. 29. *The Pariſh Church; a Diſcourſe, occaſioned by a Vacancy in the Cure of St. Mary, Aldermanbury, September* 19; *with Notes, and Clericus on Qui Iam. Reſpectfully dedicated to the Society for the Suppreſſion of Vice. By John Moir. M. A.* 8vo. 71 pp. Dutton, &c. 1802.

The profeſſed purpoſe of this Diſcourſe is unqueſtionably good; to inculcate the duty of a regular attendance on divine ſervice in each perſon's own pariſh. But this purpoſe is executed in a manner ſo very exceptionable, that we may well conjecture that the preacher did not conciliate one vote, on the occaſion mentioned in the title-page. This *voting*, indeed, of a *multitude*, for an inſtructor in religious truths and duties, is a lamentable practice; but happily it is not general; and we wonder that any pariſh, wiſhing to have " the word of truth rightly divided to them," ſhould deſire to retain ſuch a patronage. It confers a wild ſort of power, without any *reſponſibility*. Mr. M. though not deſtitute of ſhrewdneſs, *ſcolds* in ſuch a manner through 68 pages of Sermon and Notes, that his hearers ſeem to be lectured by ſome warm young man, aged ſixteen years; rather than by a ſedate divine, aged more than ſixty.

ART. 30. *Lectures on the Epiſtles appointed for the Service of the Church of England, on the Days of Paſſion Week, Eaſter Even, and Eaſter Sunday. By Daniel Sandford, D. D. of Chriſt Church, Oxford, Chaplain to the Right Honourable Lady Abercromby, and Miniſter of Charlotte-Street, Edinburgh,* 8vo, 3s. 6d. Rivingtons. 1803.

This publication contains eight Lectures; the object of which is, to furniſh the leſs learned Chriſtian with a plain expoſition of the epiſtles uſed in the ſervice of our church, at that holy ſeaſon when we commemorate the moſt important facts of our religion, the death and reſurrection of our bleſſed Saviour.

They are extremely well calculated to anſwer the intended purpoſe; they are plain, perſpicuous, and yet ſufficiently argumentative. The fifth Lecture in particular gave us great ſatisfaction; and cannot be read by any well-diſpoſed perſon without due edification. They are inſcribed to the Queen, and with her Majeſty's gracious permiſſion. We commended a volume of Sermons, by the ſame author, in our laſt number, p. 398.

ART. 31. *A Letter to a Noble Duke, on the incontrovertible Truth of Chriſtianity.* 12mo. 2s. Robſon. 1803.

This is merely a republication of Mr. Leſlie's Short and Eaſy Method with the Deiſts, ſo much and ſo deſervedly admired. It ſeems that Mr. Leſlie was originally induced to write this tract at the ſuggeſtion of an anceſtor of the preſent Duke of Leeds, it is therefore properly enough inſcribed to his Grace. The language is occaſionally varied, and the tract itſelf ſomewhat abridged; but the main argument is unaltered, and we may add unanſwerable.

LAW.

LAW.

ART. 32. *Observations on the Speech of Sir William Scott, and other Matters relating to the Church; in which the fatal Consequences of permitting the Clergy to hold Farms are stated, in a Letter to a Member of Parliament. By a Kentish Clergyman, Author of Thoughts on the Preliminary Articles of Peace, &c.* 8vo. 91 pp. 2s. 6d. Rivingtons, &c. 1803.

We have had occasion to notice, and with a certain degree of approbation, some former publications of this writer. The present is, we doubt not, equally well intended, but (in our opinion) has been written without a due consideration of the important subjects which it treats, and contains very few judicious or well-grounded remarks. In the first part, which relates to the holding of farms by the clergy, the author expresses great alarm lest any relaxation of the statute of Henry VIII. in that particular, should have the effect of secularizing that body, or (as the author *elegantly* expresses it) "degrading the clergy into a set of dirty *puddling* farmers." He admits that noblemen and gentlemen may employ themselves in cultivating their lands without any such degradation, but seems to think that the farming of a few acres of arable or pasture must necessarily contaminate the morals and vitiate the character of a clergyman; that he must imbibe the notions, imitate the manners, and follow the worst practices of farmers. Admitting for a moment that there is plausibility in this *a priori* reasoning, is the author aware that the experience of ages has shown his fears to be groundless? Till within these few years, the prohibitions in the statute of Henry VIII. have been known to few, if any, of the clergy; nay, to very few even of the profession of the law. Not a single clergyman, we will venture to say, has, till very lately, been restrained from farming by any fear of the statute. Yet (if we except the fictitious character of Trulliber, drawn by Fielding) what clergyman have we seen degraded or secularized by that employment? This imputation has not, so far as we know, been seriously cast upon them by the bittereſt of their enemies. But had this writer taken the trouble to read, or at least to understand, the speech of Sir William Scott, before he made remarks upon it, he might have saved himself much trouble. Nothing can be further from the intentions of that excellent man than to encourage the practice of agriculture by the clergy *as a means of gain*, or to allow them an unqualified power of taking farms. His design is, to accommodate the statute of Henry VIII. to modern times, for so great alterations had taken place in society, that the nature and effect of its provisions were wholly changed. This we could prove in detail; but as the speech of Sir William Scott is sufficiently explicit on this point, and as the subject is under parliamentary discussion, we will only add, that, in the new bill, it is provided that no lands besides their glebes shall be held by spiritual persons without a licence from the bishop, and a clause wholly unknown to the old law is judiciously added, which prohibits them from buying and selling publicly

publicly in their own perſons. After all, the very propoſition which this author makes implies that diſcretionary power (of judging how much land a clergyman may occupy) muſt be lodged ſomewhere; and where, according to his own admiſſion, can it be ſo properly lodged as with the biſhop?

On that part of the ſtatute which relates to reſidence, the author ſeems not much more judicious or better informed. He appears not to be aware that this part alſo of the ſtatute had almoſt ſunk into oblivion, and that the revival of it within theſe few years had more frequently ſubjected ſuch of the clergy as, from various cauſes, had been unable to comply with it, to the extortion of informers, or the perſecution of enemies, than compelled the idle or negligent to any beneficial reſidence. That in this caſe alſo there muſt be a diſcretionary power to determine on the truth and validity of exemptions, it would be eaſy to prove; but our reſpect for, and confidence in the legiſlature, prevents our enlarging at preſent on this intereſting national concern.

The author next propoſes "the purchaſe of all advowſons belonging to the laity, thoſe excepted which belong to the crown and the univerſities;" and that, with that exception, "the biſhops ſhould be inveſted with the whole patronage." That the abuſes of lay patronage, which he enumerates, may ſometimes have taken place, we are far from denying; yet the *total* abolition of that patronage is, we think, not to be deſired; ſure we are that it is not to be expected. His next ſuggeſtion is, that all lands formerly alienated from the church ſhall be redeemed. This propoſal involves ſo many conſiderations, and opens ſo wide a field for diſcuſſion, that we decline ſaying more at preſent on the ſubject, except that, although we readily agree that the average incomes of the parochial clergy ſhould be increaſed, we doubt much whether the mode of doing it recommended by the writer be practicable, at leaſt to the extent propoſed.

Laſtly, he urges the propriety of conſolidating the laws reſpecting tithes, and rendering the recovery of them more eaſy and leſs expenſive to the clergy. In this ſuggeſtion we heartily concur, and think the ſubject well worthy the attention of parliament; but the taxes recommended, in order (as the author expreſſes it) "to reſtore the church to her priſtine ſplendour," are not, we apprehend, likely to be adopted, or indeed free from ſtrong objections.

MILITARY.

ART. 33. *Caractere militaire des Armées Européennes dans la Guerre actuelle; avec une parallelle de la politique, de la puiſſance et des Moyens des Romains et des François.* Egerton, Londres. 1802.

Military Characters of the different European Armies. Tranſlated from the French. Egerton. 1803.

We are not ſufficiently acquainted with the civil and military conſtitutions of the different armies of Europe, to give a decided opinion

of

of the characters which are here pourtrayed; but judging of their correctneſs from the portrait which is given of our own army, we are inclined to believe that there is ſome inaccuracy with much juſt delineation, and a very lucid illuſtration of the ſubject. We were much diſappointed at the very ſummary deſcription which the author gives of the Pruſſian army, of which we expected a hiſtory as well as a detailed account of its preſent ſtate; for we have always been accuſtomed to conſider this army (how juſtly perhaps may be doubted) as the ſource of the modern ſyſtem of European tactics; we ſhould therefore have been glad to have ſeen a compariſon drawn between the improvements which have been made by the maſter and the ſcholars. But after repelling, or rather extenuating, the charge of Jacobiniſm, which has been made againſt the Pruſſian army, and telling us, "that the Pruſſian generals have won every battle which they gave, and never experienced a check, but when they ſuffered themſelves to be attacked (an exception is indeed ſuggeſted by the tranſlator, in Champagne, where he inſinuates, they retreated by a pont d'or), the author is hurried away into the vortex of French policy, and returns again to the Pruſſians, only to aſſert, "that the ſuſpicions caſt upon the Pruſſian army were nothing but a calumny invented by the enemies of that monarchy."

His obſervations on the tactics of the Auſtrian army, and the defects of their field artillery, are well worth the attention of this country. We believe, indeed, the objection here made to their battalion guns, has been in a conſiderable degree obviated in our army, by the alterations which have taken place in the mode of harneſſing the horſes, and of mounting the drivers. But we are ſurpriſed that we find no notice taken of another defect in the military ſyſtem of the Auſtrians, to which the ill ſucceſs of their efforts againſt the French, has been in a conſiderable degree attributed. However urgent the neceſſity of advancing or retreating may be, however expedient it may be to follow up a victory, or to regain the conſequences of a defeat, the Auſtrian army never moves until all the accounts of the expences incurred in its former poſition are completely made up and arranged by the different paymaſters and officers of the quartermaſter-general's ſtaff. All who have been converſant in army accounts, know how much this tends to ſupport that ſyſtem of œconomy, which forms the moſt prominent feature in the eſtabliſhment of the Auſtrian army; and if the rule was obſerved, with proper exceptions, its utility would be very obvious; but in the extent to which it is carried, it has frequently produced an effect directly oppoſite to that which was intended, by protracting the war, and by the deſtruction of the troops and the military ſtores.

The character of Suwarrow appears juſtly drawn; of the other armies of Europe, full as much is ſaid as they deſerve.

We ſhall conclude with a ſhort ſpecimen of the ſtyle of the author and his tranſlator, taken from the accounts of the French army.

"C'eſt la maxime conſtante de toutes les armées Françoiſes d'avoir une reſerve compoſée des meilleures troupes, et commandée par un général habile. Cette précaution prudente empêche que leur témérité dans bien des occaſions ne leurs devienne fatale. Les François combattans

battans d'après leurs propres diſpoſitions, ils ont la facilité d'avoir des reſerves. Ils manqueroient de troupes pour cela s'ils formoient des lignes étendues au lieu de les raſſembler comme ils font, ſur les points d'attaque auxquels ils reduiſent les battailles.

" Les troupes légeres commencent le combat. Si elles reuſſiſſent à déconcerter l'ennemi, elles le pouſſent avec une vivacité, et une audace extrêmes. Le courage des individus eſt en évidence, l'émulation naturelle, et la vanité nationale éxaltent les courages, et produiſent des actions extraordinaries. Les François ont un tact très fin pour juger de la contenance, et diſcerner les intentions de l'ennemi. Ils ſaiſiſſent, avec juſteſſe et promptitude, l'occaſion de le pouſſer, s'ils s'apperçoivent qu'il chancelle. Plus d'une fois les tirailleurs ont décidé des affaires conſiderables. Sont-ils repouſſés? le corps de reſerve les reçoit. Il attaque ou ſoutient le choc. L'Infanterie, preſque toujours ſerrée craint peu le cavalerie. L'artillerie de bataillon ne les inquiete pas beaucoup: l'éffet eſt peu conſiderable ſi elle tire a boulet; les artilleurs ennemis ne peuvent tenir contre la mouſqueterie a la diſtance ou il faut être pour que la mitraille des petites pieces faſſe éffet." P. 17.

" The French artillery preſerves nothing but the name of what it formerly was. Their officers are ignorant, inexpert, and inferior to all others. The French give no field pieces to the battalions. The movements of the infantry, not being ſubject to thoſe of the artillery, are ſo much the lighter; they repair this fault (if it may be called one) by placing their pieces according to the urgency of the moment, or the nature of the ground; and the want of ſufficient numbers is compenſated by the flying artillery. This is compoſed of the flower of their ſoldiers, who expoſe themſelves without meaſure. According to the avowal of their beſt generals, this artillery has been one cauſe of their ſucceſſes: it is ſuperior to the common artillery, from the choice of the men who compoſe it; it makes up for its want of ability and experience, by its boldneſs and rapidity of movement, and ſupplies the place of that quantity of artillery which generally burdens armies." P. 17.

ART. 34. *The Field Engineer's Vade-Mecum. By J. Landmann, Profeſſor of Fortification and Artillery to the Royal Military Academy at Woolwich.* Egerton. 1803.

Never did we open a book which correſponded more perfectly with the title-page than this; and we do not ſcruple to recommend it as one of the moſt complete epitomes of practical ſcience which we have ever ſeen. We do not point it out to the ſtudies of the ſkilful engineer or geometrician, for it contains nothing with which they are not already well acquainted; but to the officer on ſervice who has not been educated as an engineer, and to all perſons concerned in the meaſuration of diſtances, it will be found of the higheſt utility.

AGRICULTURE.

AGRICULTURE.

ART. 35. *On the Improvement of poor Soils: read in the Holderneſs Agricultural Society, June 6, 1796; with an Appendix and Notes. By J. Alderſon, M. D.* 8vo. 34 pp. 2s. Vernor and Hood. 1802.

"By decompoſition and abſorption, earth becomes vegetable; vegetable matter is no ſooner decompoſed in the ſtomach of animals, than it is *capable of* being converted into animal matter; and, when farther eliminated and purified by the delicate organs of the human ſpecies, reaches the utmoſt perfection of created intelligence." P. 13. Earth, vegetable, animal, immaterial—ſuch is Dr. Alderſon's chemical conjuration! Having read this paſſage, we looked back to the title of the eſſay, ſuppoſing it muſt be on the improvement of poor *ſouls*; and having read it at breakfaſt, we contemplated moſt philoſophically the goodly *matter* of the toaſt and butter before us; and then pathetically apoſtrophized them—how long will it be ere ye are converted into *ſpirit!* "The whole quantity of water that falls from the clouds ought to be employed in agriculture, and not allowed to run on to the ocean." P. 20. Within the preſent century, then, the channels of our rivers will be dry land. Concluſion: "It will be poſſible, in time, to bring every acre of ground into an almoſt equal degree of value." P. 34. The Preface had prepared us to look for, what we have found in theſe and ſimilar paſſages, things wonderfully ingenious and new; for it ſays, "the following *paper* was *conceived* in the moment of mental gratification."

ART. 36. *An Eſſay on the Converſion of Soils; Part of which has been ſubmitted to the* Honourable *Board of Agriculture: together with ſome Obſervations and Remarks on the Breeding of Sheep and Cattle. By Henry Hoyte, Land-Valuer, Farringdon, Berks.* 4to. 44 pp. 2s. 6d. Piggot, Farringdon; Kirby, &c. London. 1802.

Mr. Hoyte *converts* ſoils in a way much leſs fanciful than that in which Dr. Alderſon had *improved* them. "Laying aſide all ſpeculations, I ſhall confine myſelf to a ſtatement of facts." P. 2. Mr. Hoyte's inſtructions are of a nature not very diſputable; when he tells us, that "ſtrong clayey ſoils are always wet in the winter ſeaſon, in conſequence of the ſurface being of too denſe a quality to admit of the water making its way through." P. 3. And, that "ſtrong ſoils require heavy cattle, and light ſoils lighter cattle." P. 40. Theſe, however, are not the beſt parts of the book, which contains ſome uſeful ſuggeſtions, expreſſed in the ſtyle of a practical farmer. The moſt obvious general remark upon this tract is, that Mr. Hoyte's converſion of ſoils is a durable improvement of them, but not immediately profitable; therefore agrees well with the intereſt of land-*owners*, but would leave *tenants* at will, or with ſhort leaſes, deſtitute of preſent ſubſiſtence for themſelves and their families.

POLITICS.

ART. 37. *Obſervations on the preſent relative Situation of Great Britain and France, November* 16, 1802. 8vo. 16 pp. Liverpool. No Publiſher's name.

The chief objects which the writer of theſe Obſervations appears to have in view are, to diſſuade the nation from entering into a new war, to ſtigmatize the party who condemned the peace, and to inſpire a general abhorrence of (and perhaps ſome legal animadverſion upon) the political writers in our public papers. In the firſt of theſe objects we ſhould cordially agree, provided that peace could have been maintained without a ſacrifice of the honour and intereſts of the country.—As to the ſecond, although we thought, and ſtill think, the treaty of Amiens a juſtifiable meaſure, under the circumſtances which exiſted at that period, yet we are far from joining in the violent cenſures here applied to thoſe who diſapproved of that meaſure, and ſtill further from imputing to them a deſire of renewing the war without any freſh provocation or aggreſſion.

With regard to the animadverſions on the conduct of the French Government, which have appeared in our newſpapers, though we are far from juſtifying every expreſſion that may have been uſed in thoſe publications, we may venture to aſſert, that none of the animadverſions which we have ſeen exceed in ſeverity the reproaches perpetually vented during the late war againſt States in alliance with us, nay often againſt our own. Upon what grounds this writer claims for the Conſul of France a privilege not poſſeſſed by our own Government, that of exemption from cenſure, we are at a loſs to diſcern. The Laws and Courts of Juſtice were open to a proſecution for any part of the abuſe complained of; and we hope never to ſee any other reſtraint laid upon the only preſs in Europe which continues free. But the principles and character of this writer may be known from the paſſage which aſſerts, that thoſe who predicted the anarchy and carnage which have deſolated France, *occaſioned* them. His performance is indeed flimſy, declamatory, and partial throughout.

ART. 38. *Ten Letters, principally upon the Subject of the late Conteſted Election at Nottingham.* 8vo. 43 pp. 1s. Jordan.

The remarks which we made, in our account of Mr. Bowles's Poſtſcript,* on the daring denials of moſt of the facts aſſerted by him reſpecting the Nottingham Election, apply ſtrongly to the Letters before us, the chief of which bear the ſignature of a Mr. Robert Daviſon, brother, as we underſtand, to the Mayor of that place, whoſe conduct is ſo much reprobated in the Report of the Committee of the Houſe of Commons, and who is alſo, if we miſtake not, together with others, under proſecution in the Court of King's Bench, for

* See Brit. Crit. for April, 1803.

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miſapplying the corporate funds to election purpoſes. The repreſentations of Mr. R. Daviſon muſt, therefore, be conſidered as thoſe of a warm partizan; and indeed they breathe throughout the ſpirit of what the author calls *Whiggiſm*; but what we, with Mr. Bowles, diſtinguiſh by a ſomewhat different appellation. A Mr. Maddock, to whom Mr. Daviſon's Letters are addreſſed, is ſuppoſed to have ſaid, in converſation, that Mr. D. was an enemy to Government.—This aſſertion is vehemently denied, and Mr. M. is, in return, charged with holding principles favourable to tyranny, &c. Thoſe who are ſo tender of their own political characters ſhould, we think, have a little more delicacy in treating the characters of others. Mr. D. avows, with triumph, the ſatisfaction he expreſſed on the return of his favourite candidate, Mr. Birch; yet, if he knew, what we conceive muſt have been notorious, and what has ſince been amply proved, that this return was obtained by the moſt daring and profligate violations of the freedom of election, we ſhould conſider his triumph not merely as a proof of hoſtility to the exiſting Government, but to all legal government whatſoever. The chief object, however, of this vehement gentleman is not ſo much to vindicate himſelf as to deny or palliate all the enormities practiſed on that occaſion. Many of theſe have been completely proved before the proper tribunal, and the exiſtence of moſt of the remainder has been reaſſerted, after a diligent enquiry by Mr. Bowles. But, after the evidence laid before the Committee, after their Report, and the conſequent Act paſſed by the Legiſlature, what ſhall we ſay to the man who terms thoſe enormities "*trifling electioneering riots*,"* and aſſerts that "nicknames, ſcurrilities, and *ſome few coats converted into ſpencers*,"† formed the chief violences committed. He boaſts alſo of the election having *terminated* with more peace and order than is uſual on ſuch occaſions. It was certainly highly meritorious in this writer's friends, that, when they had gained their object by the infamous means which have been *proved*, they abſtained from committing further outrages. But this writer, after the moſt liberal abuſe of Mr. Coke, Mr. Bowles, &c. has, in the ſtrongeſt manner, though perhaps unintentionally, evinced the propriety of the late Act of Parliament, ſince he aſſures us (and mentions ſome ſtriking facts in order to corroborate his aſſertion) *that the laſt election was the moſt peaceable conteſted one ever remembered in Nottingham!!!* After this declaration, who will not join this *conſiſtent* author in vindicating the immaculate town of Nottingham, ſo "*groſsly and unprovokedly* (as he aſſures us) *aſperſed by that* LIBELLOUS WRITER *Mr. Bowles?*

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* Page 15.

† As if, in the midſt of a crowd and tumult, a man's clothes could be cut from his back without danger.

MISCELLANIES.

ART. 29. *Caſe reſpecting the Maintenance of the London Clergy, briefly ſtated and ſupported by Reference to authentic Documents. By John Moore, LL. B. Rector of St. Michael's Baſſiſhaw, and Minor Canon of St. Paul's.* 8vo. 1s. Rivingtons. 1803.

This is a very intereſting and curious ſtatement, compreſſing the ſubſtance of the learned Biſhop Walton's Treatiſe concerning the Payment of Tithes in London, and of the author's own collections, intended as a ſupplement to that work. The Biſhop's Treatiſe may yet, indeed, be expected to be re-edited entire, with notes and a continuation, if Mr. M. ſhould be ſufficiently encouraged, as he well deſerves to be, to defray the expence of an impreſſion. Unwilling, however, in the mean time, that the cauſe, in which he has a common intereſt, ſhould ſuffer for want of any information of which he might be poſſeſſed, Mr. M. has drawn up this ſhort, but able, ſtatement of the caſe; "that his brethren of the clergy may know the ground on which they ſtand, and the inhabitants of London may be apprized of the juſt expectations of their miniſters."

The ſtatement diſcuſſes the rights of the London clergy *in general*, with remarkable perſpicuity; and adduces no aſſertion reſpecting thoſe rights, without reference to indiſputable authorities. Theſe rights, Mr. M. obſerves, though ſometimes called tithes, are more properly diſtinguiſhed by the name of oblations. The payment of theſe oblations was made by a compoſition, regulated by the rent of houſes, ſhops, warehouſes, cellars, and ſtables, which, after having varied from time to time, appears to have been at laſt fixed by the ſtatute (37. Hen. 8. Ch. 12.) at 2s. 9d. in the pound. This rate, intended as an equivalent, not only for *oblations*, but for *perſonal tithes*, had been lowered from 3s. 6d. as that of 3s. 6d. had been from 4s. 1d. See pages 26, 27. But the object of this work is to promote the juſt expectations of a *particular part* of the London clergy; of thoſe whoſe incomes, after the dreadful fire of London, were fixed at an annual payment, in lieu of tithes, or rather of the ſtatutable rate of 2s. 9d. in the pound, which their brethren, not affected by the *Fire Act*, (as it is termed), have ſtill a legal right to demand. The fire burnt down or damaged eighty-five pariſh-churches. "When the Legiſlature met," ſays Mr. Moore, "to conſider how they might beſt remedy this ſore evil, it was enacted, that thirty-four of thoſe churches ſhould not be rebuilt, but that the pariſhes to which they belonged ſhould be united to others: and by a ſubſequent Act the maintenance of the parochial miniſters of the fifty-one churches, which were to be reſtored, was fixed at certain ſpecific ſums, to be levied by an equal rate on the houſes in their reſpective pariſhes." The reaſons, ſtated in the preamble, for paſſing *this Act*, Mr. M. relates, "were that the tithes in the City of London had been levied and paid with great inequality; and, ſince the dreadful fire there, by taking away ſome houſes, altering the foundations of many, and newly erecting others, were become

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ſo diſordered, that, in caſe they ſhould not be reduced to a certainty, many controverſies and ſuits at law might ariſe. The Act, therefore, determined what ſhould be the certain annual tithes of all the pariſhes, whoſe churches were demoliſhed or in part conſumed by the fire, and appointed a ſummary mode of recovering them, where they ſhould be withheld. Thus far, indeed, the object which the Legiſlature had in view has been attained: litigation has been prevented; but, at the ſame time, *the maintenance of the ſeveral incumbents was fixed at a very low rate, and the door was ſhut againſt any improvement that might keep pace with the times.*"

Mr. M. then ſtates, with great judgment and energy, the circumſtances that ſeem to preſs ſtrongly for a reviſion and amendment of the Act in queſtion; ſuch as alterations which have taken place in the diſpoſitions of houſes; and particularly the great advance upon every article of life, which depreſſes the condition of the clergy, thus circumſtanced, ſtill lower, and makes their little leſs. Mr. M. therefore thinks, that "here is ſufficient ground for applying to the Legiſlature to reviſe and amend an Act, which, though ſuited to the exigencies of the times when it was paſt, has eventually been productive of great hardſhip to the clergy of the preſent day, and will probably be ſtill more ſeverely felt by thoſe who may come after them." In this opinion Mr. M. has been ſupported at various meetings of his brethren, and particularly by their determination to adopt his ſuggeſtion. Their petition, we find, has been accordingly preſented to the Houſe of Commons, by Sir John William Anderſon. The diſpaſſionate reader of Mr. M.'s ſtatement will not be inclined to diſpute the propriety of ſuch a petition, or of thoſe modes of relief which Mr. M. has modeſtly pointed out. To Mr. M. his brethren are highly indebted, as to an advocate who has pleaded their cauſe with equal candour and ability; and who has thus powerfully commended it to the wiſdom, the juſtice, and the liberality, of Parliament. Mr. M. concludes by remarking, that "all that the London clergy have to wiſh on the ſubject, is, that, in ſettling the future produce of their benefices, it may be remembered, that the demands they ſhall be empowered to make are a *compoſition* for *perſonal tithes*, as well as *oblations* due from the inhabitants, and are to afford *a ſuitable maintenance for the clergy of the moſt opulent commercial city in the world.*"

ART. 40. *Journal of a Party of Pleaſure to Paris, in the Month of Auguſt, 1802. By which any Perſon intending to take a Journey may form an accurate Idea of the Expence that would attend it, and the Amuſement he would probably receive; together with thirteen Views from Nature, illuſtrative of French Scenery; aquatinted by J. Hill, from Drawings by the Author. The Second Edition.* 8vo. 112 pp. 10s. 6d. Cadell and Davies. 1803.

A few not very ſatisfactory views, but indifferently *aquatinted*, in general, have helped this very ſlight work to reach a ſecond edition. The author, however, to do him juſtice, makes no parade of fine writing, but expreſſes with ſimplicity the ſenſations produced by the various objects which his party viſited. Towards the latter end of his

his book he attempts to figure as a poet, in an Elegy on the Miſeries of an Emigrant, but with only moderate ſucceſs. His proſe ſtatement of the fact, which gave occaſion to his elegy, is to us more affecting than his verſes.

" Near Clermont was ſituated the chateau and domain of the Duke de Fitz James, who, during the Revolution, had been an emigrant, but has lately been permitted to return, and to take poſſeſſion of that part of his property which remains unſold, and which, out of an eſtate of enormous extent, is a miſerable pittance indeed; as we heard, not with more than five thouſand livres. His chateau is entirely deſtroyed, his woods cut down, and that, which muſt have been a paradiſe, reduced to an abſolute deſert." P. 103. How accurate this writer is in his ſtatement of expences, there will now, perhaps, be few opportunities for his countrymen to decide.

ART. 41. *Eccentric Biography; or, Memoirs of Remarkable Female Characters, Ancient and Modern: including Actreſſes, Adventurers, Authoreſſes, Fortune-tellers, Gipſies, Dwarfs, Swindlers, Vagrants, and others, who have diſtinguiſhed themſelves by their Chaſtity, Diſſipation, Intrepidity, Learning, Abſtinence, Credulity, &c. &c. alphabetically arranged, forming a pleaſing Mirror or Reflection to the Female Mind. Ornamented with Portraits of the moſt ſingular Characters in the Work.* 12mo. 349 pp. 4s. Hurſt. 1803.

The counterpart to this little work, containing the biography of eccentric *male* perſonages, was noticed by us in our 19th volume, p. 543. The preſent book contains 96 names, and is illuſtrated by eight portraits, not ill engraved, repreſenting the perſons of Joan of Arc, Mrs. Bellamy, D'Eon, Mrs. Godwin, the Ducheſs of Kingſton, Mrs. Montague, Mrs. Robinſon, and Jane Shore. This volume, as well as the former, is calculated for amuſement, rather than inſtruction; and the lives of ſome modern females, whoſe example is far from uſeful, occupy a ſpace very much larger than is aſſigned to others, who were the glory of their ſex. The late Ducheſs of Kingſton is allotted more than forty pages, while Elizabeth Elſtob, the celebrated Saxon ſcholar, is not at all mentioned. Mrs. Godwin, or Wollſtonecraft, is celebrated with too much partiality for her particular opinions. Thus, " Quick to feel, and indignant to reſiſt the iron hand of deſpotiſm, whether civil or intellectual, her exertions to awaken in the minds of her oppreſſed ſex a ſenſe of their degradation, and to reſtore them to the dignity of reaſon and virtue, were active and inceſſant." More of this nonſenſe follows; as if the reader could forget how little female virtue was enforced by her example. The book, however, is a trifle, and as a trifle may be paſſed by.

ART. 42. *Elegantiæ Latinæ; or, Rules and Exerciſes illuſtrative of Elegant Latin Style, intended for the Uſe of the Higher Claſſes of Grammar-Schools.* 12mo. 3s. Rivingtons. 1803.

This is the production of Dr. Valpy, and introduced by him in his ſchool at Reading. It is preſumed, that the ſcholar has already made

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ſome progreſs in Latin compoſition, or this publication would at leaſt appear too intricate. This ſeems the only exception to which it is liable; the ſixth Chapter, on the Structure of a Period, exhibits much ſatisfactory information, and is dictated by ſolid good ſenſe. We recommend the book, as very proper to be introduced in ſchools for the purpoſe of facilitating improvement in Latin compoſition.

ART. 43. *The Elements of Book keeping; comprising a Syſtem of Merchants' Accounts, founded on real Buſineſs, and adapted to Modern Practice: with an Appendix on Exchanges, including the recent Alterations. By P. Kelly, Maſter of Finſbury-Square Academy, London. The Second Edition, augmented and improved.* 8vo. 207 pp. 5s. Johnſon, &c. 1802.

Improved editions of ſcientific books have more claim upon the notice of a reviewer than other re-edited publications, ſince the addition of a ſingle table of extenſive uſe may be a material accommodation to the public. Mr. Kelly's Elements of Book-keeping, ſince we ſpoke of them in vol. xviii. p. 440, have received an augmentation of nearly 40 pages, without change of price. The chief acceſſion is an Appendix on Exchanges, of ſingular uſe and value; containing a clear explanation of bills of exchange, and the nature of their balance in different places of commerce. A table of the courſe of exchange, from Lloyd's Liſt, July 1, 1802, ſerves as an example, and is ſo diſtinctly explained, that no reader can fail to underſtand the meaning and principle of the expreſſions employed in ſuch ſtatements. Inſtances of reduction from one currency to another are ſubjoined. Beſides the contents of the Appendix, the work is improved by new examples, by corrections of errata, &c.; and the author aſſures his reader, in a ſhort Advertiſement, that he has had the caution not to commit any of his tables to the preſs, though taken from the beſt authorities, without the previous inſpection and approbation of experienced merchants, or perſons ſkilled in exchange, of different countries.

FOREIGN CATALOGUE.

FRANCE.

ART. 44. *Précis des leçons d'architecture, données à l'école polytechnique, par* J. N. Durand, *architecte et profeſſeur d'architecture.* Two Parts in 1 vol. in 4to. with 32 Plates. Paris; pr. 20 fr.

If falſe notions had retarded the progreſs of architecture, and diſfigured the mode of inſtruction in it, the preſent work will, in a great meaſure, ſerve to rectify ſuch ideas, and to facilitate the ſtudy of an art, not leſs uſeful than agreeable. *Eſpr. d. Journ.*

ART.

ART. 45. *Cours de phyſique céleſte*, ou *Leçons ſur l'expoſition du ſyſtème du monde, données à l'école polytechnique*, *par* J. H. Haſſenfratz. 1 vol. in 8vo. with 29 Plates. Paris; pr. 7 fr.

Mr. *H.* has taken for his guides the works of *Laplace*. He thus expreſſes himſelf in regard to the progreſs which this ſcience owes to him.

" Newton n'avoit donné qu'une foible ébauche de l'explication du flux et du reflux, et quelques ſavans avoient ſenti la néceſſité de revenir ſur ce problême: Laplace l'a repris entiérement; et l'accord ſurprenant du réſultat de ſes calculs avec l'obſervation, eſt une des vérifications les plus impoſantes de la loi de la péſanteur.

" Les grandes inégalités de Saturne et de Jupiter ont beaucoup occupé les géomètres vers le milieu du ſiècle dernier: Laplace eſt le ſeul qui ait à la fois aſſigné leur véritable cauſe et la longueur de leurs périodes.

L'inégalité ſéculaire de la lune étoit conſidérée comme un phénomène qui s'écartoit de la loi de la péſanteur: Laplace lui-même avoit cru d'abord qu'il falloit, pour l'expliquer, admettre une nouvelle hypothèſe, qui étoit que l'action de la péſanteur ne ſe tranſmet pas inſtantanément d'un corps céleſte à un autre; mais ayant examiné de nouveau cette importante queſtion, il en a donné une ſolution complète: et c'eſt une des plus belles applications dont la théorie Newtonienne ſoit redevable au ſiècle dernier.

" En général Laplace a donné les moyens de porter l'approximation des mouvemens céleſtes incomparablement plus loin qu'on ne le faiſoit avant lui: ainſi, par exemple, de toutes les tables de la lune, celles qui étoient calculées, d'après la théorie, par les méthodes de Mayer, s'écartoient le moins de l'obſervation, et cependant elles s'en écarteroient en certains points de 30 ſecondes; maintenant les tables calculées par les méthodes de Laplace, ne s'en écartoient au plus que de 5 et 6 ſecondes.

" La lune eſt l'aſtre qui a le plus occupé les géomètres, et c'eſt auſſi à perfectionner ſa théorie que Laplace s'eſt plus particuliérement appliqué. Dernièrement encore il a déterminé la loi et la cauſe de deux de ſes inégalités, l'une en longitude et l'autre en latitude, dont la comparaiſon des obſervations avoit fait ſoupçonner l'exiſtence; et comme ces inégalités ſont dues à la non-ſphéricité de la terre, il les a fait ſervir à déterminer la meſure de l'applatiſſement de cette planète. Ce moyen, quelque ſingulier qu'il paroiſſe, eſt cependant préférable à celui des meſures directes du méridien, puiſque ces dernières ne peuvent jamais donner que l'applatiſſement de l'ellipſoïde oſculateur du lieu où elles ſont priſes.

" Enfin ce géomètre calculoit, par la théorie, la vîteſſe de la rotation de l'anneau de Saturne, en même temps qu'Herſchel la déterminoit par l'obſervation directe."

This Courſe is divided into twelve Lectures. In the firſt, the author treats of the earth, and of the two celeſtial bodies with which it is moſt connected, the ſun and the moon. In the ſecond, he ſpeaks of the fixed ſtars; and of the planets, in which are included *Uranus*, before named *Herſchel*, and *Ceres*, a planet firſt diſcovered in the

mouth

month Nivoſe of the year 9, by *Piazzi;* the comets are likewiſe compriſed in this Lecture.

In the third Lecture, Mr. *H.* treats of the apparent movements of the earth, and of thoſe of the ſun; as he does in the fourth of the real motions of the earth, which explain all its apparent motions.

The fifth Lecture developes ſome conſequences of the real motion; as, for example, ſuch as relate to time, and the manner of meaſuring it.

The ſixth Lecture treats of the apparent and real motions of the moon; as alſo of the eclipſes, which are the conſequences of them.

The ſeventh and eighth relate to the apparent and real motions of all the planets, including the comets.

The figure of the earth, and the different methods employed for determining it, form the ſubject of the ninth Lecture.

The tenth and eleventh treat of central forces, and of gravitation in general; of the maſs of the planets, and of their reciprocal perturbation.

In the laſt Lecture, Mr. *H.* conſiders the phænomena of the tides. This is an application of the laws of gravitation to a large maſs of liquid oppoſed in its movements by the accidents of its baſon. *Ibid.*

ART. 46. *Traité de mécanique céleſte; par* P. S. Laplace, *membre du ſénat conſervateur, de l'Inſtitut national, et du bureau des longitudes de France, &c. &c.* Tome 3. 1 vol. in 4to; pr. 17 fr. or the price of the 3 vols. 51 fr. Paris.

In the two former volumes of this work, Mr. *L.* had explained the laws of equilibrium and of motion. By applying them to the phænomena which the actual ſyſtem of the world preſents, he had deduced the principle of general gravitation. From this principle alone he had drawn the general formulæ of the motion of the heavenly bodies, the theory of their perturbations, that of their attractions, of their figure, of the oſcillations of the fluids which ſurround them, and of the librations which they experience about their centres of gravity.

In the volume which we here notice, the author applies the general formulæ to the different bodies which compoſe our planetary ſyſtem. *Ibid.*

ART. 47. *De l'homme conſidéré moralement; de ſes mœurs et de celles des autres animaux; par* J. C. Delamétherie. Paris. An XI.

Mr. *D.* propoſes to give a complete ſyſtem of philoſophy in his different works, of which the preſent volume is to be conſidered as forming a part.

His general principles have been explained in his *Principes de la Philoſophie Naturelle* (of which the ſecond edition, in 2 voll. in 8vo. appeared in 1787.)

Since that time he has, in his other works, developed the principal ideas which are to be found in this.

His *Vues phyſiologiques*, printed in 1780, explain the laws of organized beings, from plants to the moſt perfect animal, man.

In his *Traité ſur l'air pur*, Mr. *D.* endeavours to aſcertain the conſtituent principles of bodies, particularly of organized beings; but this

this work is no longer ſuited to the ideas adopted in modern chemiſtry.

His *Théorie de la terre*, the ſecond edition of which appeared in 1797, compriſes not only the ſubject of geology, or the theory of our globe, but likewiſe that of coſmogony, or the formation of the univerſe, according to the notions of Mr. *D.*; ſome of which have, it is ſaid, perhaps chiefly in his own country, been pretty generally admitted.

The preſent work, *ſur l'homme*, &c. is a further expanſion of one of the chapters of the *Principes de la philoſophie naturelle*. As a ſpecimen, both of the manner and ſtyle, we ſhall here tranſcribe a portion of the thirty-ſeventh chapter, on *Temperance*.

" CHAPITRE XXXVII.

" *De la tempérance.*

" La tempérance apprend à modérer ſes déſirs. C'eſt un des premiers préceptes de la ſageſſe; car un défaut de modération eſt ſouvent très nuiſible au bonheur.

" Les animaux et l'homme de la nature ſont aſſez tempérans; lorſque leurs beſoins ſont ſatisfaits, ils ſe repoſent et ſommeillent. Souvent ils s'amuſent à jouer enſemble.

" Mais l'homme ſocial s'écarte ſans ceſſe des règles de la tempérance; il n'a nul beſoin, et toujours il déſire. A-t'il obtenu ce qu'il vouloit avec le plus d'ardeur? il ſe forme de nouveaux beſoins; on compte pour peu ce qu'on poſſède, on ne voit que ce qu'on n'a pas. Ces maux d'opinions ſont ceux qui l'eloignent le plus du bonheur; et ils n'ont d'autres ſources que des déſirs immodérés. C'eſt ce qu'Horace a ſi bien exprimé dans ſa première ſatyre, liv. 1er.: *Qui fit, Mæcenas, ut*, &c.

" Celui qui s'abandonne à des déſirs immodérés, ſeroit maître de l'univers, qu'il ne ſeroit pas encore content. Les Scythes connoiſſoient bien cette vérité, quand ils diſoient à Alexandre: " Lorſque tu auras ſubjugué les habitans de notre petite terre, ton ambition ne ſera pas encore ſatisfaite, tu voudras encore paſſer en d'autres globes pour y exercer les mêmes fureurs.

" Un homme aſſez apathique, en apparence, me diſoit un jour: " Si j'avois de l'ambition, elle ne ſeroit ſatisfaite que lorſque je ſerois l'Etre-ſuprême."

" Cependant on devroit être bien perſuadé que le bonheur conſiſte dans des jouiſſances modérées: *La paix de l'ame eſt le ſouverain bien.* Or, on ne ſauroit la poſſéder en attachant ſon exiſtence à un trop grand nombre d'objets. Celui qui ſeroit convaincu de ces vérités, jouiroit, dans le calme, des avantages que la nature lui a accordés; il borneroit ſes beſoins à ce qu'il poſſède. Son ambition ſeroit de ne pas perdre un inſtant pour le bonheur. Profitant conſtamment du moment préſent, il ne ſe permettroit des projets pour l'avenir, qu'autant qu'ils ſeroient néceſſaires pour ne pas tomber dans l'apathie; il rempliroit ſa tâche de citoyen et ſe livreroit enſuite aux plaiſirs qui ſe préſenteroient, de manière cependant à ne pas uſer ſa ſenſibilité; ſon temps ſeroit partagé entre de bons amis et une tendre amie, et il arriveroit ainſi au bout de ſa carrière, ſans avoir de regrets ſur le paſſé, ni de crainte ſur l'avenir.

" La

" La tempérance embraſſe tous nos beſoins ; par conſéquent elle ſe diviſe naturellement en trois parties; l'une modère les beſoins du corps, l'autre les beſoins de l'eſprit, et la troiſième les beſoins du cœur.

" Nous aurons occaſion de parler de ces différens beſoins dans le cours de cet ouvrage. Nous nous bornerons ici à traiter de la tempérance, relativement aux trois paſſions principales que nous avons vues dominer le cœur de l'homme ſocial d'une manière ſi impérieuſe; ſavoir; L'amour propre, le déſir des richeſſes, et l'attrait des deux ſexes l'un pour l'autre."

" *De l'intempérance.*

" On doit donner ce nom à tout excès, en quelque genre que ce ſoit ; ainſi il y aura intempérance dans les jouiſſances des plaiſirs du corps ; intempérance dans les jouiſſances de l'eſprit ; intempérance dans les jouiſſances des affections du cœur.

" L'intempérance eſt la ſource de la plupart des maux de l'homme ſocial ; elle exalte, d'un côté, ſon imagination, de manière qu'il n'eſt jamais ſatisfait ; de l'autre, elle *uſe* ſa ſenſibilité, et amène la ſatiété. Tous les hommes intempérans forment des déſirs continuels, et la ſatiété les prive de toutes les vraies jouiſſances."

" *De l'excès de tempérance.*

" Celui qui veut être trop tempérant, ſe refuſe aux plaiſirs que lui accorde la nature ; c'eſt à dire, l'ordre préſent des choſes. Il perd ce que l'exiſtence peut avoir d'agréable ; et ſi on ne peut pas dire qu'il eſt coupable, tout au moins il eſt dupe de ſa façon de penſer. La vie n'a de prix que par le plaiſir. Ne nous refuſons donc pas à ceux qui nous ſont permis, et dont nous pouvons uſer ſans nous écarter des règles de la tempérance.

" La tempérance eſt une des principales vertus du ſage ; c'eſt elle qui le diſtingue particuliérement. Sa force d'ame lui fait modérer ſes beſoins, et il les proportionne toujours aux moyens qu'il a pour les ſatisfaire."

The ſyſtematic part occupies a comparatively ſmall ſpace in this work; we have no doubt that it will, in ſome points, be generally and effectually oppoſed. *Ibid.*

ART. 48. *Elémens de ſtatiſtique, où l'on démontre, d'après un principe entièrement neuf, les reſſources de chaque royaume, état et republique de l'Europe; ſuivie d'un état ſommaire des principales puiſſances, et colonies de l'Indoſtan; ornées de cartes coloriées, repréſentant d'un coup d'œil les forces phyſiques de toutes les nations Européennes; traduits de l'anglais de* W. Playfair, *par* D. F. Donnant, *de l'Athénée des arts; ci-devant interprète dans les Etats-Unis de l'Amérique; traducteur des Elemens de l'organiſation ſociale.*—On y ajoute un tableau comparatif de l'étendue et de la population de tous les départemens de la France ; un précis ſtatiſtique des Etats-Unis d'Amérique ; un eſſai ſur la navigation intérieure de ce païs ; un tableau des principales diviſions du nouveau continent, un apperçu des marchandiſes et denrées qui conviennent le mieux au commerce des républiques françaiſe, américaine, &c. Paris; pr. 6 fr.

We mention this tranſlation chiefly on account of the valuable notes with which it is enriched; and of the numerous, as well as important, additions

additions to the original; which may be ſaid to render it, in a great meaſure, a new work. *Ibid.*

ART. 49. *Penſées et Maximes de* Maleſherbes, *ſuivies de Réflexions ſur les lettres de cachet, pour faire ſuite à ſa vie, recueillies par* E. L***. 2 voll. in 12 of 132 pp. Paris; pr. 2 fr.

To ſuch ſentiments as the following, our readers in general will, it is conceived, be ready to ſubſcribe.

" Il n'y a réellement qu'une ſorte d'égalité qui dépende de l'homme, c'eſt celle des vertus.

" C'eſt faire une épreuve dangereuſe d'un pouvoir nouveau, que de s'en ſervir pour offenſer.

" L'homme de bien voit l'envie, s'attend à l'ingratitude, et ſuit ſa conſcience et ſon cœur.

" Le plaiſir de la vanité n'a qu'un quart d'heure; celui qui ſuit une bonne action ne finit pas ſi vîte; le cœur le conſerve pour le temps où la nature ſemble nous les ôter tous.

" Il ſemble que ceux qui parlent en public doivent repondre de deux choſes; d'abord de leur bon ſens, enſuite de celui des auditeurs.

" Un fléau bien difficile à chaſſer, c'eſt cette immoralité épidémique dont les peuples entiers ſemblent frappés dans des temps malheureux, et qui ronge tous les liens de l'ordre ſocial.

" La penſée de l'éternité conſole de la rapidité de la vie, &c. &c." *Magaſ. Encyclopéd.*

ART. 50. *Xe. et XIe. Cahiers de la Bibliothèque commerciale, ouvrage deſtiné à répandre les connoiſſances relatives au commerce, à la navigation, &c. par* J. Peuchet, *membre du conſeil de commerce au miniſtère de l'intérieur,* &c.

Theſe two *Cahiers*, forming 96 pp. in 8vo. contain, among other articles, *Conſidérations ſur l'influence des prohibitions abſolues ſur l'induſtrie; Examen de leurs effets ſur le revenu public. Pêche de la baleine; ſon importance; état de celle de Dunkerque,* &c.—*Inſtructions pour le départ des navires d'Europe, et ſur les mouſſons des Indes orientales; par M.* de Court, *commiſſaire de la marine.—Conſidérations ſur le commerce et la navigation de la mer Noire.—Traité de paix et de commerce avec la Porte Ottomane.* *Ibid.*

ART. 51. *Tableau des états Danois enviſagés ſous les rapports du mécaniſme ſocial; par* Jean Pierre Catteau; *avec une carte.* 3 vols. in 8vo. of 354, 370, and 374 pp. Paris, 1802. Pr. 18 fr.

In this work, the actual ſituation of this kingdom, and of the different parts which compoſe it, is preſented with great exactneſs. Denmark, properly ſo called, the duchies of Sleſwic and Holſtein, Norway, including Finmark, part of Lapland, Iceland, the Faeroe Iſlands, Greenland, various eſtabliſhments in Aſia and in Africa, together with three iſlands in America, form the power of this politic body. Theſe poſſeſſions, diſperſed from the gulf of Bengal to that of Guinea, from the Arctic Pole to the Antilles, render its government, according to this author, ſomewhat precarious. The different laws uſed in Holſtein,

Holſtein, Norway, and even in Iceland, as well as the character and manners of the inhabitants, he conceives likewiſe to increaſe the difficulty of its adminiſtration.

Mr. C. here gives the geographical and phyſical ſtate of the Daniſh poſſeſſions, with an account of ſuch of their inſtitutions as relate to the government of theſe countries; he then treats of their judiciary regulations, their military ſyſtem, the public revenues, their population, productive induſtry, manufactures, internal and external commerce, their public, uſeful, and humane eſtabliſhments, with the greateſt preciſion, and on the beſt authorities. The laſt chapter, on the religion, education, language, character, manners, and uſages of theſe people, and, laſtly, on the proficiency made by them in the arts and ſciences, are much more circumſtantial and ſatisfactory than any thing which had been before publiſhed on theſe ſubjects. It certainly appears from them, that the arts of painting, ſculpture, poetry, and muſic, find in the rigour of the climate, an obſtacle to their progreſs.

Theſe three volumes are preceded by an excellent chart of the Daniſh States, by Mr. *Lapie*. *Ibid.*

We have been favoured with the following Letter, from a gentleman who ſeems ſo well qualified to give information upon the ſubject, that we cannot heſitate to inſert his communication entire.

"*To the Editors of the Britiſh Critic.*

Eaſtbourn, May 9, 1803.

"GENTLEMEN,

"HAVING obſerved, in your Review of laſt March, p. 191, in which Captain Walſh's Journal of the Campaign in Egypt has been diſcuſſed, that you particularly allude to the inſcription on the great pillar near Alexandria, I take this occaſion to place the matter in its true light, by acquainting you with the actual circumſtances of the diſcovery. Hitherto I have delayed to ſay any thing on the ſubject; becauſe I was willing to hope, that Mr. Hamilton, whoſe exertions had already been ſo ſucceſsful, might have recovered ſome few obſervations from the wrecked veſſel at Cerigo, conveying additional information relating to the great pillar, and the inſcription on the baſe of it: in this, however, as we have been diſappointed, and as we have lately underſtood that Mr. Hamilton, deſpairing of any future ſucceſs, has determined to return to Greece, with a view of retracing his tour in that moſt intereſting country; I ſhall defer no longer my intention, but ſhall immediately proceed to explain ſome facts not very generally underſtood.

"Soon after Captain Leake of the Artillery and myſelf arrived in England from the Levant, Dr. Raine, on our requeſt, preſented to the ſociety of Antiquaries a memoir, ſubſcribed by us, containing a copy of part of a Greek inſcription, which, in conjunction with Mr. Hamilton, Private Secretary to the Earl of Elgin, we had decyphered on the baſe of the great column near Alexandria, commonly named Pompey's Pillar. We were ſurpriſed to learn, that, at a preceding meeting

meeting of this ſociety, a copy of the ſame inſcription had been laid before them by Colonel Turner, who, it ſeems, attributed the diſcovery to Captain Dundas, of the Staff Corps, and Lieutenant de Sade, Aid-du-Camp to the Earl of Cavan, in Egypt. Captain Walſh, in his Journal of the Campaign, has been led into a ſimilar error; ſo that our friends, not aware of the circumſtances of the caſe, expreſs a very juſt ſurpriſe, and muſt at leaſt think that the matter requires ſome explanation. In juſtice, therefore, to ourſelves, and to ſatisfy thoſe who feel any intereſt on the occaſion, I ſhall ſubmit a brief ſtatement of facts to conſideration, and make it appear, that, as Captain Dundas and Lieutenant De Sade poſſeſs doubtleſs too much good ſenſe to claim what they have no right to claim; ſo, to cite them as the diſcoverers of the inſcription alluded to, is to make a groundleſs and unfounded aſſertion.

" There had been ſo much diſcuſſion on the Great Pillar near Alexandria, and as yet nothing amounting to proof or authority diſcovered, by which its æra or its object could be determined, that we thought it would be no unworthy employment of our leiſure, to devote our attention to the inſcription on the baſe; to decypher which had been conſidered as a hopeleſs attempt by moſt travellers; by ſome its very exiſtence had been doubted. We were, in the firſt inſtance, deſirous to examine, if as much could be traced now as was formerly publiſhed by Pococke: on a cloſe inſpection, we found that his facſimile was very different from the preſent appearance of the characters: inſtead of fair rounded letters, which in ſome parts are viſible enough, he has copied lines and irregular marks, which have no meaning or connection; this circumſtance was ſtriking; and made us imagine, that, as many of the moſt legible characters differed ſo widely from thoſe in Pococke's inſcription, there might be a probability to decypher others, form words, and at length diſcover the purport of the whole. When the ſun begins to caſt its rays obliquely on the weſtern ſide of the pillar (for on that ſide is the inſcription) the letters are moſt legible; and this period of time is not of more than four or five minutes duration; ſo that, by making daily viſits to the pillar (between eleven and noon in the winter ſeaſon) we gradually decyphered one character after the other; and we poſſeſſed, before our ſhipwreck at Cerigo, a ſort of journal of the progreſs of this diſcovery. It muſt here be confeſſed, that ſome merit is certainly due to Captain Dundas: he generally accompanied us in our viſits to the pillar; and, though he did not actually diſcover any of the characters, he always diſplayed great zeal on the occaſion; and promiſed to continue a caſt in melted ſulphur, of the inſcription which we had begun previous to our departure from Alexandria. With regard to Lieutenant de Sade, I have no heſitation in aſſerting, that he knew nothing of what was contained in the inſcription until the whole was decyphered, and a ſcaffold prepared by us to take the impreſſion in ſulphur. I well remember the morning on which he accompanied us to the pillar. We abſolutely pointed out to him the characters, as we had decyphered them: it was the day on which the Earl of Cavan, then commanding in Egypt, wiſhed to examine the manner in which the pillar was ſupported. Theſe circumſtances conſidered, how can we for a moment imagine, that thoſe gentlemen,

tlemen, who have not returned from Egypt ſince the campaign, ſhould wiſh to raiſe up to themſelves a claim on ſuch a weak and tottering foundation? This would be to depart from ſenſe indeed.—No;—the claim has been aſſumed for them by others; and the merit (if there is any merit in this diſcovery) has been wreſted from thoſe, whoſe title, on a review of facts, muſt be clear and unqueſtionable. The inſcription, which is as follows,

ΤΟ . . . . . ΩΤΑΤΟΝΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝΠΟΛΙΟΥΧΟΝΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚΛΗΤΙΑΝΟΝΤΟΝ . . . . . ΤΟΝ
ΠΟ . . . . . ΕΠΑΡΧΟΣΑΙΓΥΠΤΟΥ
. . . . . .

has been ſupplied in the concluding line in Captain Walſh's publication, and in Colonel Turner's Memoir to the Society of Antiquaries, with the word *προσκυνεῖ*; I ſhall take leave to remark, that the fifth line, though ſhort, conſiſted of ſmall characters, and doubtleſs contained as many as the reſt; certainly twice as much ſpace was once covered with letters, as would be occupied by the word *προσκυνεῖ*;—beſides, in dedicatory inſcriptions, the verb is very rarely expreſſed; the nominative and accuſative caſes are ſufficient, and to omit the verb is claſſical and elegant: numerous inſtances of this might be produced from Spon, as well as from Chandler's inſcriptions. From theſe examples, and from many others, which we have ſeen and copied in Greece, we have been induced to ſupply the laſt line with *καὶ ὁ δημος*, or *καὶ ἡ πολις εὐεργετην*. With reſpect to the name of the Preſect, it has been written Ποντιος; but on what authority? Unleſs, indeed, it has been diſcovered, that a Governor of Egypt, ſo named, did exiſt in the reign of Diocletian; this, however, does not appear to be the caſe: we were, beſides, always agreed, that ſix, and not five letters, were wanting to fill up the *hiatus*; but, in general, the characters are irregular in their ſize; ſo that this is no ſtrong argument againſt the admiſſion of Ποντιος. One feels, however, more diſpoſed to adopt the opinion of Dr. Raine, who preſented our Memoir to the Society of Antiquaries, when he ingeniouſly conjectures, that the Preſect's name was Πομπηιος, and that this circumſtance occaſioned the pillar to be named *Pompey's Pillar*.

"I am, your's, &c. &c.

"JOHN SQUIRE.

"N. B. The dotted letters were never accurately traced; though we have more than conjecture on our ſide to warrant their inſertion."

Theſe remarks of Captain Squire are valuable and ingenious, and the claim of the diſcovery ſuch as will doubtleſs be allowed by the other gentlemen. Let us add, that Pococke does not ſeem to have beſtowed much pains upon this inſcription, probably from deſpairing to decypher it entirely. His words reſpecting it are theſe:

"There are ſome ſigns of a Greek inſcription on the weſt ſide (of Pompey's Pillar) which can hardly be diſcerned unleſs the ſun ſhines

on

on it: it conſiſts of four lines; what letters I could make any conjecture of, I have given below." Vol. i. p. 8.

The letters given by him are theſe:

ΛϽ . . 7 . . . . ΟCΟΤΑΤΟΙ Ρ.Ο.Ρ. ΤΑ
ΤCC . . Ο CΟΝΙΟΤ . ΤΟΝΑΛΕΛΛΔ
ΔΙC ΜΑΡΡΟΑΙΙΟΝ ΤΟΝ ΑΛΙ . .
ΠΟCΕ . . . . . ΑΡΑCC . . . . .

The differences here are conſiderable, and cannot all be reconciled to the real letters; but this may ſhow how much care was neceſſary to trace the real inſcription.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

It is with ſingular pleaſure that we acknowledge the receipt of a Letter from *F.* (Glaſgow). To have given ſatisfaction to a perſon whoſe mind appears ſo ingenuous, we conſider as highly fortunate. We thank him alſo for the ſenſible and uſeful remarks which conclude his Letter.

The communication of *a Berkſhire Clergyman* cannot be uſed, for the reaſon he aſſigns, and for others; but we thank him for it.

We ſhall attend to *Mr. P.'s* obſervations.

We are of opinion, that the paſſage which we cited, fully juſtified the expreſſion to which *Ruſticus* objects. The work at large does ſo abundantly.

LITERARY INTELLIGENCE.

The printing of *Mr. Johnes's* tranſlation of *Froiſſart* is proceeding at his ſeat at *Haſod*. The firſt volume is expected about Chriſtmas.

Mr. Grant, a Lieutenant in the Navy, has in the preſs the Narrative of *a Voyage of Diſcovery*, which will contain a particular account of the new paſſage, North of Van Dieman's Land, and other very intereſting matter.

An Engliſh *Diateſſaron*, from the Greek of Profeſſor White, will ſoon appear, with hiſtorical and explanatory notes, by the *Rev. Richard Warner*.

A new edition of *Mr. Aſtle's* valuable work on *the Origin of Writing*, will ſoon be publiſhed, much augmented and improved.

A botanical work on *the Genus Pinus*, by *Mr. Lambert*, of the Linnæan Society, is in the preſs.

An account of voyages made in the Southern Ocean has been written by *Captain Burney*, the firſt volume of which will ſoon appear.